

THE NEWSPAPER REG.
RECEIVED 2 MAR 1867

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1108.]

LONDON: WEDNESDAY, FEB. 6, 1867.

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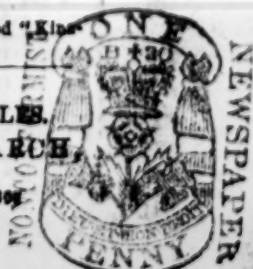
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Eccliaetical Affairs.

WHAT MAY BE EXPECTED.

THE prolongation of the conflict between political parties on the question of Parliamentary Reform forbids our hoping for any considerable advance in the direction of religious equality during the Session opened yesterday by her Majesty the Queen. The House of Commons, however, seldom takes the course which anticipation has prescribed for it. Such a variety of forces there contend for mastery, each, to some degree, modifying, deflecting, obstructing, or precipitating one or more of the others, and so many unforeseen incidents are sure to occur by which action is turned aside from its most direct channels, that it is never safe to take any given issue for granted, far less to abstain from effort because the probabilities of success may appear to be small. To be "instant in season, and out of season" is, therefore, the most obvious duty of those who are seeking great legislative changes, and to "sow their seed beside all waters, because they know not which shall prosper, this or that."

Whether the present state of political feeling holds out any encouragement to the initiation of new and larger projects of Parliamentary warfare than those to which Liberationists are already committed, is a question not quite so easy to be answered as it looks to be. On the one hand, it is a moral as well as tactical disadvantage to fight the battle of a great religious principle on grounds so narrow that the main object is almost certain to be lost sight of, and for this reason, among others, that an immense array of argumentative force is thereby rendered unavailable. We have always felt this, and have never attempted to conceal our feeling. We shall not view with any approach to the satisfaction of our own sense of obligation the Parliamentary position of the great question we have at heart, until, in some shape or another, it shall have been submitted in its entire scope to the discussion and deliberation of the constitutional representatives of the empire, by whom it may then be dealt with on its merits. On the other hand, however, there are grave considerations which bid us pause for the present. It is quite clear that the will of a vast majority of the people is bent upon improving the organ of national expression, before entertaining other questions of first-rate magnitude. In fact, it is impatient of any serious diversion from the business which it has in hand, which, once accomplished, will not only clear the way for whatever is now behind it, but will furnish large additional facilities for bringing public opinion to bear upon the settlement of other matters. Moreover, it would be childish to conceal from ourselves that, although our stores of ammunition are abundant, and our army is

formidable both in numbers and in *morale*, we have a sad lack of well-qualified officers to marshal the intellectual and spiritual strength of our cause in a House-of-Commons' field-day. It may be, indeed, that we over-estimate the risk of a damaging failure, but should any known leader step forward on his individual responsibility to encounter it, he will doubtless receive all the support which the arduous character of his enterprise will so imperatively demand.

Of what may be called fragmentary questions—that is, questions which truly embody the principle of Free Churches in a free State—but which are parts only of a great whole—that of Church-rates first presents itself, not by any means as the most important, but as having constituted for many years a test of Parliamentary sentiment. Last Session, it will be remembered, Mr. Harcourt, who has charge of the Church-rates Abolition Bill, having secured a large majority in favour of the second reading of his Bill, accepted, with the full concurrence of the Executive Committee of the Liberation Society, the offer of Mr. Gladstone, the then leader of the House of Commons, to use all the influence at his command for the purpose of carrying through both Houses a measure, the main objects of which were to abolish the compulsory levy of Church-rates, and to adapt parochial machinery to the collection and expenditure of optional rates. Under a reasonable impression that Mr. Gladstone would be able to effect an immediate settlement of the long-standing controversy on a basis which, although regarded as inferior to that for which they had contended, still comprehended the principle of their own Bill, the Committee and a large majority of their friends encouraged Mr. Harcourt to hold his measure in suspense, and to give Mr. Gladstone full authority to conclude the struggle on the terms he had proposed. But before this could be done, Mr. Gladstone was out of office, and, on attempting to gauge by a vote the feeling of the House in regard to his proposals, he found that the good will with which his announcement had been hailed by the moderate Conservatives, had largely evaporated since his resignation of office. The question of Church-rates, therefore, falls back into its old position. Our readers, we believe, will find that the hon. member for Bury gave notice last night of his intention to re-introduce the old measure, and we are warranted in saying that he will press it on with all possible vigour. What Mr. Gladstone will do, or whether he will find any motive in the occurrences of last year to do anything, must be left for time to disclose—but it must be obvious to him as well as to the public, that it is one thing to accept a *settlement* which is deemed to be not the best possible, and quite another to accept a new *starting-point* of agitation. The very reasons which enforced the former, would dissuade from the latter.

Happily, the Parliamentary Oaths Bill, and the Qualification for Offices Bill, found their way to the Statute-book last Session. We hope that the University (Oxford) Religious Tests Bill, and the Fellows of Colleges Bill, may be equally fortunate this year. Mr. Coleridge stands so close to the goal of success, that it can hardly be matter of surprise if he should forego his advantage for the doubtful chances of a more comprehensive measure; and Mr. E. Bouverie may well persevere with his modest but not unimportant legislative proposal. The present House of Commons is far more liberally inclined to ecclesiastical reforms than to a reform of itself, and, but for the probability that the conflict of parties will preclude much consideration of minor questions, the Session might be looked forward to by Liberationists with sanguine hope.

In all probability, however, every question concerning religious equality will remain unsettled until it can be fairly submitted to the judgment of a reformed House of Commons,

Even the Irish Church can only be talked about till then, and, we are afraid, will not be always talked about judiciously. We would especially caution young Whigs against prematurely committing themselves to unsound and impracticable positions. We are sorry that the temper of the times imposes upon the friends of religious equality no very aggressive service. The period, however, is close at hand for a bold advance. Meanwhile, to wait, and watch, and strike whenever an opening presents itself, is no mean occupation—especially as it bids fair to be exchanged before long for one which will call into exercise all their powers—faith, activity, perseverance, and self-sacrifice.

ECCLIASTICAL NOTES.

THE text of the Bill for the Separation of the Church from the State in Italy reached England by Reuter's Express on Monday. With English precedents before us one wonders that so grand a purpose is accomplished in such brief and simple terms. It is about one-tenth of the length of the recent Bill for the consolidation of the Church-building Acts. The Italian Government, in fact, while imitating the American precedent in purpose, appears also to have intentionally imitated the happy forms of American legislation. From beginning to end of the bill there is not an atom of the wretched jargon which is so characteristic of English legal forms. It is about twenty years since the New York State Legislature, after codifying all the laws of the State, proceeded to prohibit the use of the style customary in English legal documents, and to provide that such documents should be written in the language and style of every-day life, so that any man of "common sense and ordinary intelligence could understand them." This is just the case with the measure before us. Any schoolboy could understand the whole of it, as he should be able to understand any law. It is divided into six chapters, followed by a "Convention." The first chapter, which consists of six articles, deals with the liberty of the Church. It provides that the Church shall be free from the control and intervention of the State; that the Sovereign shall no longer nominate bishops, that his consent shall not be necessary to their nomination or election, and that all the privileges which the Catholic Church has hitherto possessed in Italy shall be abolished; the canons and constitutions of the Church are no longer to be the laws of the State, but, providing they are not opposed to such laws, are to be binding on the members of the Church as such; the Church is to provide for its own support by the free contributions of its members and by the property to be allowed to it; the property of certain ecclesiastical corporations will still be the property of the Church, but the Church is not to possess any immovable or mortmain property. This is the substance of the first chapter.

In the second chapter the mode of the division of the property between the State and the Church is dealt with. We find from this that the State undertakes the maintenance of monuments and monumental edifices; that the Church may keep possession of pictures, furniture, ornaments, episcopal residences and parsonages. We do not quite gather at this point, what is to become of the Church edifices, but it is evident, from a subsequent paragraph, that the sale or conversion of them is not to be obligatory. The process of conversion is entrusted to the bishops, supposing they consent; if, within a month, they should not consent, the third chapter provides that the Government will take upon itself the alienation of the property, and allow the bishops their proportion, that is, of two-thirds of the sum realised, to be applied in a manner directed, for the sundry Church purposes of their dioceses. This is

the whole of the proposed law, but it is astutely supplemented by a "convention," which states that Count Dumoucon of Brussels, on behalf of the Landed and Manufacturing Credit Bank of that city, has offered to undertake the whole work of the conversion of this property, and to become responsible for all deficits on its assumed value; in fact, to relieve the Government of all trouble in the matter. He is therefore appointed to act with or without the bishops just as they may or may not consent, but at the specified time he will find the money for the estates, and for his agency in their disposal is to deduct ten per cent. commission.

Nothing more? Nothing more. Not one rich or poor Italian family will be endowed out of the proceeds of these sales; and no dilatory and jobbing Ecclesiastical Commission is to be created to fatten like a ghou on the carcase of the Church. These are marks of patriotism and practical statesmanship, but perhaps the most astute provision in this measure is the one which commits the realisation of the ecclesiastical estates to the bishops. For ourselves, we would rather get less than employ such clerical auctioneers, but the Italian Government is doubtless aware that the bishops can, if they please, get more for their property than any other persons could get. It has made it their interest to do so by providing that they shall receive two-thirds of the proceeds whatever they may be. If they refuse the office which is offered to them, they will be at the mercy, under proper legal restrictions, of a Brussels banking company. They may, in fact, be thankful if they get as much as this Bill proposes to give to them. Murmurs are already heard that too little is kept by the State and too much by the Church. The Bill, however, is now under debate in committee, and in a week's time we shall be able to judge of the direction which public opinion is taking. If the clergy should rebel against it we would not give much for their pecuniary chances. The *Morning Herald* says, and it is all that it can say, that a measure to separate the Church from the State must at all times be "a perilous one," and the *Guardian* is of opinion that it is "a very large and bold experiment." This, at present, is all that any of our Church contemporaries have had to say on the first European measure for the separation of Church and State. The *Westminster Gazette*, Archbishop Manning's organ, like all Church defence organs at home, and using exactly the same arguments, denounces it as a "godless" measure.

The final course taken at the meeting of the proprietors of University College, on Saturday, was in harmony with the opinions we have all along expressed in this journal. It is impossible, of course, to judge with accuracy the motives which induced the promoters of this meeting to take the course which they did. Mr. Richard H. Hutton would, we dare say, repel with indignation the suggestion that he has all along been influenced by little more than a personal preference for Mr. Martineau, and we dare say he is quite unconscious of what has been very apparent to many other persons, namely, that this has been to a great extent the case. No man of refined feeling, and not in an angry temper, would have persisted in the resolution which was submitted by that gentleman on Saturday last, after the letter of Mr. Grote and other members of the Council was read. The decision arrived at will, we hope, prevent all such discussions as this in the future. The proprietors have plainly said that they will not entertain such questions. Taking the affair, from its beginning to its end, into consideration, it is now fully obvious that the College has very narrowly escaped being made a sectarian institution.

The conference on the Sunday question has followed very happily the recent conference on Working Men and Religious Institutions. It is strange that the members of the former do not appear to have seen any connection between the two subjects; but there are those who think that a proper solution of the one would, at the same time, satisfactorily solve the other. What, however, is a subject of congratulation, is the fact that what are termed the Sabbatarian and the anti-Sabbatarian parties have found it possible to meet and discuss their differences. The weapons hitherto used by, we are afraid we must say, both of these sections, have not been of a remarkably innocent character. Those most conspicuous in the Sabbatarian movement have too often forgotten their Christianity; and those most conspicuous on the other side have also too often forgotten that an unpopular doctrine can never be advanced by bad manners and the manifestation of an irritable and dogmatic temper. The two parties have now calmly discussed this question together, and, we have no doubt, will now entertain better opinions of each other. What will be most remarked, perhaps, in the proceedings of this conference, is the almost unanimous overthrow of the idea of a Jewish Sabbath by

those who most strenuously argued for a day of rest and worship.

Our readers will, we dare say, have noticed that a portion of the Evangelical party are preparing to take the field against the Ritualists. There is to be a public meeting of the Church Association to be held at St. James's Hall on Feb. 12th, and arrangements have been made for the delivery of a course of six lectures on subjects related to Ritualistic doctrine. Why more than this cannot be done, and apparently, is not about to be attempted, appears from the information furnished in a leading article in the *Record* newspaper of Friday. "Everything," says the *Record*, "is at a standstill for want of a leader." A "distinguished nobleman," we are informed, was to have occupied that position, but he does not make his appearance. Lord Shaftesbury will not take it because he would have been compelled to occupy a "subordinate position," and in deference to some moderate men, have spoken with reserve on certain questions. So, says the *Record*, "we regard the present position of affairs in London as very humiliating." The secret of the want of union amongst Evangelicals appears to consist in the fact that a section of the party wish, not unnaturally, to take advantage of present circumstances to promote a revision of the Liturgy, to which Lord Shaftesbury will not consent, because, as we are informed, he is "a practical man." Meantime, one "great nobleman" has, according to the same authority, declined to take the chair at an anti-Ritualistic meeting. Whatever may be the moral which others may draw from these revelations, it seems to us that one cause of the break-down of the Evangelical party is its unmitigated funkism. It cannot do anything unless "a distinguished nobleman," or a "great nobleman," will consent to take it under his patronage. Is not this very "Evangelical"? It is certainly "very humiliating."

If any of our readers care anything for the opinions of Sir Robert Peel on any subject, they will perhaps read them as reported in another column. The honourable baronet appears to have gone into Church subjects with his usual heartiness and his usual looseness. What his opinions on the Church-rate question are worth will be seen when Mr. Hardcastle's Bill goes to a second reading. At present, Sir Robert appears to be enamoured of Voluntarism. But, we confess that we are not particularly proud of his conversion.

THE LIBERATION SOCIETY AND ITS WORK.

We are requested to publish the following curious correspondence:—

Killeedy, Charleville, Jan. 17, 1867.

Sir,—May I ask your pardon for venturing to seek to know if you are the Mr. Morgan described as a subscriber to the *Liberation Society*? With many apologies, I remain, your obedient servant.

F. PETRIE.

W. Morgan, Esq.

Diamond-hill, Blackrock, Jan. 18, 1867.

Sir,—I have your note of the 17th inst., and as I have not the pleasure of your acquaintance, ask you to kindly favour me with your reasons for making the inquiry contained therein.

Your obedient servant,

WILLIAM MORGAN.

F. Petrie, Esq., Killeedy, Charleville.

Killeedy, Charleville, Jan. 25, 1867.

Sir,—Allow me to ask you to carefully peruse the letter marked in the accompanying newspaper, *Irish Ecclesiastical Gazette*. To help the *Liberation Society* is to help those that have joined their forces to those of that "man of sin," also, Rev. xvii., whose object is to root "heresy," as they call Protestantism, out of Ireland, and who, had they power to carry their object, would relight the fires of the Inquisition, for the motto of Rome is "*Semper idem*," and it professes to be infallible.

With many apologies,

I remain, your obedient servant,

F. PETRIE.

William Morgan, Esq.

[The letter to which Captain Petrie refers is intended to show the connection existing between the Irish National Association and the *Liberation Society*, gives copious quotations from Mr. Guthrie's "*Conversations on Church Establishments*," which is described as "a work which trades on the very worst spirit that a youth can possess—a spirit that when fully developed quells the ranks of the infidels—for the purpose of promoting sacrilege, for the purpose of filling the youthful mind with a desire to rise in rebellion against every lawfully constituted authority," "holds up, not love, but rather hatred, as a virtue, in order that that hatred may help to bring about the general ruin of every temporal blessing the Church possesses." The writer declares that the Established Church is the bulwark against Romanism and infidelity, and that even the Dissenters owe their very existence to her, for they sprung from, and are protected by her. He urges Protestants to defend the Church against those assaults which are now being made against her by the friends of Rome and of infidelity.]

Blackrock, Jan. 29, 1867.

Dear Sir,—I have yours of 25th inst. together with a

copy of the *Irish Ecclesiastical Gazette* which you kindly sent me, and in reply have to inform you that previous to my becoming a subscriber to the funds of the *Liberation Society*, I made myself acquainted with its views and objects, both of which you seem first to have misunderstood, and then as the natural result to have misrepresented. I found their avowed object as published at the head of their organ the *Liberator* is "For the Liberation of Religion from State Patronage and Control." This I deem to be a good object because quite Scriptural, and having of late become more a student of the New Testament than of the Prayer-book, I commend this example to you as a Churchman, which if followed would, I doubt not, lead to give you larger views of Christianity and more charitable feelings towards your fellow Christians.

While I have no sympathy with the National Association, if one of its avowed objects be in unison with that of the *Liberation Society*, I think it is quite consistent for that Society to co-operate with them. But that does not identify them with or commit them to its other objects. For instance, the National Association advocating the repeal of the Union. The *Liberation Society* would, I doubt not, be as much opposed to that measure as the most devoted members of the Church of England. You state "that the object of the *Liberation Society* is to pull down the Established Church." You seem to have fallen into an error too common amongst the laity of confounding things that differ, namely, the Church with the temporalities of the Church. I entertain higher views of the Church than to regard it as a mere money question. To give undue prominence to its temporalities is to take a very low view of the Church indeed. I believe that to liberate it from State patronage and control would be like the pruning process to the tree, only to make it become more fruitful. If your dwelling-house was out of repair, and you consulted an architect, you might as well accuse him with wanting to pull down your house because he insisted on having extensive repairs effected as essential to its safety.

Another charge you bring against the Society is "that they aim at filling the youthful mind with a desire to rise in rebellion against every lawfully constituted authority when it holds up not love but hatred as a virtue." You seem not to be aware that hatred may be a virtue as well as a sin. "Ye that love the Lord hate evil," is a Scriptural command. And the friends of the *Liberation Society*, believing that there are evils in the Established Church which hinder the spread of Christ's cause and kingdom, in which they have an equal interest with Churchmen, are warranted in entertaining such a hatred as prompts them (not, as you state, in rising in rebellion against every lawfully constituted authority, for which they would be imprisoned), but in using every legitimate means to banish this evil, in which I trust they will yet succeed, as I doubt not it would secure greater efficiency to the Church than it has hitherto attained.

Yours sincerely,

WILLIAM MORGAN.

Captain Petrie.

ECCELESIASTICAL QUESTIONS IN PARLIAMENT.

(From the *Liberator*.)

Although, just now, Parliamentary Reform and the fate of the Ministry excite more interest than ecclesiastical questions, the experience of last session justifies the expectation that those questions will, when the proper time arrives, receive a due share of public attention. Our friends, therefore, should, as aforetime, prepare themselves for Parliamentary work; and they, at least, whatever may be the case with their opponents, may look forward to it with sanguine hopefulness.

Of course, old and familiar topics must come up, again and again, until they are satisfactorily put out of the way. And, happily, two of these topics were so dealt with last session—the Qualification for Offices Abolition Bill and the Parliamentary Oaths Bill having passed into law. So that two measures are transferred from the Society's political programme to the statute-book; a fact which not only leaves so much less to be done, but is calculated to strengthen us in the doing of what is left.

Nothing that happened last session was of a character to induce Mr. Hardcastle to refrain from re-introducing the Church-rate Abolition Bill the first thing in this session, and from endeavouring to pass it through all its stages in the House of Commons. Those who opposed Mr. Gladstone's compulsory Church-rate Abolition Bill having declared that they preferred the more decided measure, as the least of two evils, will be taken at their word; and our anticipation is, that the opposition encountered by Mr. Gladstone, at the hands of his fellow Episcopals, will be found not to have been lost on the right honourable gentleman, and that the effect will have been to make him a better Abolitionist than he was previously.

The supporters of Church-rates have done nothing during the recess to promote the "equitable settlement" of the question to which they are so ready to assent, but which nobody can bring into existence. Sir Wm. Bevill has gone on to the bench, and no one has yet taken up his bill; and, judging from what has transpired, or not transpired, of late, Mr. Newdegate and Mr. Hubbard will be the only politicians on the Conservative side who will place any measure beside that of Mr. Hardcastle—a fact in itself suggestive of the ultimate result of the controversy. That the Conservative Government will be able to play Mr. Hardcastle the same trick as that by which they avoided a defeat on Mr. Gladstone's bill, seems scarcely to be practicable. That they should desire to escape being in a minority is natural enough; but so, too, will be the desire of the Liberal Opposition to put them in that position. The fact, therefore, that the two great political parties are where they are, is one likely, as we think, to tell very favourably on the interests of religious equality.

We assume that the two measures of University Reform in charge of Mr. Coleridge and Mr. Bouverie will again be brought in; as we are certain that they will be ardently supported by the foes of ecclesiastical

monopoly. And, if political accidents do not prevent, there is surely a possibility of their going, at least, so far as the Upper House. And, even if they fail to make so much progress, it is as sure as such an event can be that, among the first things which a reformed Parliament will do, will be the abolition of University Tests, and of Church-rates also.

The Irish Church question will, no doubt, once more present itself, at the instance of Sir John Gray; and though the brief debate which an independent member is able to secure on a motion on the subject is, it must be confessed, altogether inadequate, it serves to keep the question before the eye of Parliament and the public until it is dealt with seriously and decisively. This Irish Church question will certainly not be put off for ever, and it may come on with a suddenness which will startle the upholders of the institution and the public at large.

"What next—and next?" It is full early to put the question, but we believe that it will be felt by all Anti-State-Churchmen that it is time to break new ground in Parliament, by the production of fresh practical measures, and the raising of wider questions than have yet been debated. We hope that this session may afford the opportunity for doing this, and that, when a new step forward is taken, there will be hearty agreement and earnest action throughout all our ranks.

The present state of the Establishment suggests the desirableness of an advanced movement, as well as improves the chances of existing measures. Its extremity is our opportunity. The *Clerical Journal* admits that, while the Church of England is distracted as it now is, it will be weak in the vestry, weak at the hustings, and weak in Convocation, and, it might certainly have added, weak in Parliament; for how can the House of Commons be asked to keep up the monopolies of men who declare that they will be bound by none of its laws, and who spit upon the very name of Parliament, as guardian of the Church's interests? It is, we suppose, because the defenders of the Establishment feel that its defence is, just now, very difficult, that they have been as silent as the grave all through this winter, and have left the "Liberation Society" in sole possession of the field. They must shortly speak, or "for ever after hold their peace"; and we shall be curious to see whether those who can agree in nothing else will still unite in insisting that, for the sake of truth and of religion, Nonconformists must continue to be oppressed, to maintain a Church Establishment.

SIR ROBERT PEEL ON CHURCH-RATES, &c.

Sir Robert Peel delivered an address to his constituents and friends in the Town-hall of Tamworth, on Thursday evening last, upon "The Church as established by law—its rates and fees, the present conduct of charities, and the management of savings-banks." The Mayor presided. The hall was crowded. The right hon. baronet said many Churches had been established by tradition, some by the sword, others by revolution and anarchy, but ours by law. England was divided into 12,000 parishes, with 200 extra-parochial places, and has at present two courts established for the purpose of deciding ecclesiastical causes. With a population of twenty millions, according to the last returns and the belief of Archdeacon Martin, only ten millions of that population can be said to belong to the Established Church, and yet its annual revenue exceeds 5,000,000*l.* sterling. In France there are thirty-seven millions of Roman Catholics, and the yearly revenue of that particular Church is only 4,000,000*l.* sterling, and therefore no one can say that our Establishment is under-paid. A meeting had recently been held in London to inquire the cause of the alienation of the working classes from the existing religious institutions, and it was then observed that they as a class found a want of sympathy on the part of the clergy to study their interests. It had been said by a worthy divine that the Church never stood firmer in the affections of the people than at present; but had that gentleman noticed the remarks of a rev. gentleman when presiding at a meeting in Wolverhampton, that Ritualism was a disease which would bring her into distress and tend to paralyse her future position, he would be somewhat astonished and be doubtful as to the veracity of his own assertions. At the meeting he had before alluded to there were assembled some of the dignitaries of the Church—Dean Stanley amongst the number—and also some of the representatives of the Nonconformist churches. More than twenty working men spoke on that occasion, and he was led to hope that there would be something in that meeting which would be a benefit to the clergy. The Bishop of London, when weighing over in his mind the state of affairs in his diocese, found that the income at St. Paul's was between 10,000*l.* and 12,000*l.*, and amongst those participating in that income were some twenty-nine individuals whose offices were perfect sinecures, while some three hundred thousands of the inhabitants were starving and suffering from destitution and neglect and only one church to about 8,000 people. In one parish of 40,000 people, there was only one church and one clergyman, and with a view to remedying some of those evils the right rev. prelate asked whether some portion of the revenue at St. Paul's could not be sacrificed, but he was met with a negative to his question, and was informed that he must not attempt to disturb the conditions and privileges of an ancient institution like St. Paul's. That was in itself a reason why the working classes were so much given to disliking the clergy. Next he would touch upon a question of paramount importance to the working classes, viz., Church-rates, which came home to

every one. Government made its allowances to the Presbyterians in Scotland, in Ireland, (though not to the extent he could wish), 30,000*l.* a-year to the Roman Catholics, and in Canada to almost all sections of religionists. There was very probably something in the remark, "We pay some to teach the truth and others to denounce it." Rates touched the pockets of all; and he found that in the year 1840 Dissenters were compelled and did subscribe or pay one-twelfth of the whole sum raised by Church-rates for the support of the Establishment, and it is now estimated that they pay about one-sixth. He was always opposed to the total abolition of those rates; yet he considered the claim of Nonconformists to be exempted to be unanswerable, and to make them pay such tax against their wish was an act of great injustice. He then contrasted the voluntary system, as adopted in other parts of the diocese, with the compulsory measures enforced in the borough of Tamworth, and remarked that it had cost, since 1859, some 2,000*l.* to prove the validity of a rate in that parish of a rate of 1*l.* 14*s.* 1*d.* He had read the opinion of Lord Campbell, who held that they were not as tithes upon land, but as personal taxes. He had had some discussion with the late vicar of Tamworth upon this great question, and he appeared to be in favour of the pew-rent system. Now, for himself, he did not approve of that system, for it would cause an unhappy distinction between him who paid and him who did not pay, and the real question with him was that the working man should be able to go to his parish church to worship God with the full conviction that it was his own spot, and that he would be treated as the equal of any of those of his richer neighbours. He would show them how the voluntary system had acted in Leeds. In 1861 Dr. Hook determined not to accept Church-rates, and relied on the voluntary system. All heartburnings and bickerings which might have previously existed were set aside, and after ten years' trial the venerable Doctor had the satisfaction to report that during that period he had rebuilt his own church, built six new churches and thirty-seven schools, at a cost of 100,000*l.*, all by means of voluntary subscriptions. After calling attention to the efforts of Lord Althorpe, Sir John Trelawny, Mr. Gladstone, and others, to settle the vexed question, and expressing an opinion that the present compulsory measure was a direct opposition to justice and the principles of Christianity, he alluded to the case recently determined by the Lord Chief Justice and Mr. Justice Mellor, as to the fees of a clergyman. Sir Robert then touched upon the abuses connected with local charities, and followed with some statistics relative to Post-office savings-banks. A vote of thanks to the right hon. gentleman was carried with acclamation, and groans were given for the vicar of the parish.

THE SUNDAY QUESTION.

On the afternoon of Tuesday last week a conference, called together by the council of the National Sunday League, was opened at St. Martin's Hall, "to consider the grounds of difference of those who advocate and those who oppose the opening of the national museums and educational institutions on Sunday."

The chair was occupied by Mr. H. J. Slack, and after a few introductory remarks from the CHAIRMAN, the discussion was opened by the Rev. JABEZ BURNS, who, carefully abstaining from any reference to the theological argument, described Sunday as essentially a day of rest and rejoicing, and contended that no one had a right, in order that he might enjoy the Lord's-day himself, to impose labour upon others so as to prevent their enjoyment of it. He did not see how the opening of the national institutions on a Sunday could be reconciled with this principle. Mr. J. B. LANGLEY contended that it was as justifiable to employ public as private servants on a Sunday; and that it was necessary to the complete usefulness of our national institutions that they should be opened on that day. Mr. S. MORLEY, who had attended merely to listen, and who on rising to speak only yielded to a very generally expressed desire on the part of the meeting, said that he was opposed to any attempt to enforce by law the observance of the Sabbath; but at the same time he was so convinced of the importance of that day that he was opposed to any legislative declaration that that day was no different from any other. At present some traders in the city compelled their young men to take stock on Sunday; and he feared that the success of the views entertained by the members of the Sunday League would lead to the general extension of Sunday labour. He believed that all the advantage that could be obtained from our national museums might be secured by their being freely opened on week-day evenings. Mr. R. M. MORRELL said that the National Sunday League was not opposed to the evening opening of the national institutions, but maintained that that opening would not meet the wants of working men. Mr. WYNNE (plasterer) contended that it was a violation of sound principles of civil and religious liberty that men should be prevented from visiting the national institutions on a Sunday. The prohibition involved something of religious persecution. The Rev. NEWMAN HALL referred briefly to the Sunday-evening services in St. Martin's Hall, and said that, without expressing any opinion as to the character of those services, he would be the last man in the world to appeal to force or law to prevent them. It was not within the province of Government to compel the religious observance of Sunday; but the Government was entitled to do all that it could to secure for the people a weekly day

of rest, and in his opinion such a day of rest would be imperilled by the opening of the national institutions on Sunday. Mr. WRIGHT, chairman of the Trades' Delegates Association, said that many tailors worked on Sunday, in order that they might have a holiday on Monday. If the national museums were open many of those men would abstain from work on Sunday that they might visit them. If the rich were allowed to visit the Zoological Gardens on a Sunday, the poor ought to be allowed to go to the British Museum and National Gallery. The Rev. J. BURNS reminded the meeting that on the continent, where museums and galleries were open on Sunday, there was a good deal of compulsory labour on that day. The Rev. G. M. MURPHY, while opposing the opening of national collections on Sunday, vindicated the friends of Sunday observance from the charge that they were indifferent to the moral and intellectual improvement of the working classes, or were opposed to the spending of the Sabbath in a happy and joyous manner. There was not any great desire on the part of the working men to visit these places. Mr. M'HEATH said that those who were called Sabbatarians had no more right to exclude him or others from museums and picture-galleries than would a free-thought Government, if such a thing existed, have to shut up the churches and chapels on a Sunday.

On the reassembling of the conference on Wednesday—Mr. Slack again presiding—letters were read by the secretary from the Earl of Shaftesbury, who declined attending the conference, because in no point of view could he see any good as likely to arise from it; from Archdeacon Grant, who thought a conference, if conducted in a proper spirit, might be productive of much good; from the Hon. and Rev. Baptist Noel, who, though not expecting that the conference would bring about an agreement, gladly welcomed the plan, because opponents who could not agree might yet learn to respect each other, and whatever mitigated asperity was so far good; and from Lord Ebury, who would attend if the conference were to be a private meeting.

The discussion was resumed by Mr. BATEMAN (carpenter), who advocated the opening of the public institutions on Sunday on the grounds that there were only two roads open for the people on that day—the road to theology, which they did not understand, and that to the pothouse, which could be possessed for sixpence. The Rev. C. COLDWELL, St. John's Church, Drury-lane, said the Church of England had been much misrepresented on this question through the individual opinions of bishops and clergymen. The Church of England had renounced the Jewish observance of the Sabbath as not binding upon Christians. He contended that to substitute the worship of the beautiful for the worship of the holy was not a safe thing to do on the part of a nation which professed to look after the religion of the people. It was one of the most difficult problems of the day to solve, how to make the Sunday, not a mere festival, but a Christian festival—a day both of duty and pleasure. Mr. JOHN THOMAS (a working man) urged that the best thing to do was to open the public institutions and close the public-houses on Sunday. If clergymen would only lend their assistance to elevate the working classes by intellectual culture, it would bring them nearer to Divine worship than did the present system. (Hear, hear.) Mr. JENKINS felt that by opening the national institutions on Sunday the whole nation would be committed by the act. ("No," and "Hear.") Dr. BARNARD said that in Protestant Prussia music, dancing, singing, feasting, and revelry were indulged in after church hours on Sunday, and in Denmark the King himself opened his galleries for his people on that day. What had been the practical working of this plan? Ever since the opening of the galleries the churches had been filled, which were never so before. (Hear, hear.) He contended that the national galleries and museums ought to be regarded as the Sunday-schools of the people. (Hear, hear.) Mr. GLAZIER (a working man) thought that the mere contemplation of works of art would not elevate the masses, and he strongly advocated the closing of public-houses on Sunday. The Rev. G. W. M'CREE said he could state, from his knowledge of the working men of London, that they were not anxious to have the museums and galleries open on Sunday, but were to have the public-houses closed. With respect to the Sunday-schools, which had been alluded to, he might say they were essential to the happiness and liberties of the people. (Hear, hear.) He and his brother ministers were as much in favour of affording recreation to the working man as any could be, but, at the same time, they were anxious that the Lord's-day should be properly observed. (Hear, hear.) Mr. FAIRBAIRN (waterman and lighterman) said the men of his own business sadly wanted the clergy to come among them and keep them from desecrating the Sabbath. Many—in fact, the majority—of his fellow workmen did not know what the Sabbath was, going, when they had finished their work, instinctively to the public-house. He attended the conference in order to let the public see that the watermen and lightermen of London were in want of some guiding voice. He opposed the proposition of the Sunday League. Mr. GEORGE BROOKE also opposed the opening of museums on Sunday, but, as a member of the Church of England, hoped the time would come when the bishops of the Church would have the courage, to come among the people and speak to them on this and other important questions. Mr. JAMES HERWOOD, F.R.S., advocated the Sunday opening of museums, &c. The Rev. W.

LANDELS agreed with a great many of the arguments of the Sunday League. He did not hold that the Mosaic law was the law of the Christian Sabbath, which rested on a higher authority. He did not think all labour on Sunday was necessarily wrong, nor did he object to the Sunday meetings in St. Martin's Hall. (Hear, hear.) He believed the Sabbath was made for man, and not man for the Sabbath, and that a man ought to have one day out of the seven to spend as he pleased. (Hear, hear.) He thought the best way to spend it was to devote it to those exercises which related to man's higher nature. The object of the day was the promotion of their spiritual life. He was opposed to the opening of the museums, because it was not compatible with the principle of every man spending the Sunday as he pleased, as it would entail a large amount of labour upon others. He should be glad if a better feeling prevailed amongst them all as the result of this conference. (Hear, hear.)

The CHAIRMAN then briefly reviewed the salient points in the arguments on both sides, and declared the conference at an end. A cordial vote of thanks to the chairman closed the proceedings.

WHY GENTLEMEN GO TO CHURCH AND WHY THEY DON'T.

The *Pall Mall Gazette* thinks that the question why so many gentlemen go to church is a very interesting one, and would elicit some curious replies. A large proportion would, no doubt, plead the force of habit; not a few the influence of their wives, and that it is part of the education of their children; and others on the ground of its utility and general respectability. The squire who is a non-church-goer in town is regular in his attendance at the parish church in the country, by way of setting an example. Besides, it is marked and singular to hold aloof. "Most men probably have a sufficient degree of true religious feeling to like to join periodically in some form of religious worship, and the strength of the Church of England, regarded as a religious body, no doubt lies in the fact that its liturgy is singularly well suited as a whole to the tastes of educated men." These reasons are good as far as they go, but there are other reasons which might be urged for going to Church—

In the first place, people might believe that the clergy had some sort of supernatural commission to teach them, that they differed from other men not merely by profession, as a civil engineer, say, differs from a stock-broker, but by the possession of some sort of special mysterious power supernaturally conferred upon them. Is there the faintest trace of such belief on the part of the great mass of the church-going gentry with respect to the clergy? Do they ever show in their conduct or language any vestiges of any such notion having ever existed, except, indeed, by slight expressions of careless contempt if it should be referred to? If the notion of special supernatural powers amongst the clergy were not entertained, they might still be regarded as the students of a special divine science. Theology might be viewed as a substantive study, like morals or political economy, in which the clergy had acquired, and were therefore qualified to impart to others, special information. How far is this the case? Do you find that educated men will talk with interest or even with patience about such questions as the nature of baptism or the sacrament; that they will discuss sermons on such topics as if there were a sufficiently solid foundation for the whole superstructure to make questions of detail interesting and important? Do you find them agreeing in broad outlines and fundamental principles, and discussing minor points, as lawyers would talk about points of law or physicians about the symptoms of a particular case? We should be inclined to say that nothing could be more rare than such conversation. To take one proof which is open to everyone, look at the common complaints against sermons. Follow them out, and they will all be found to go the length of saying that the subject-matter, the substance of which sermons are made, is poor and thin, and, above all, doubtful in the extreme. No one, indeed, can watch the course of speculation, of conversation, of thought and literature, without seeing how decisively and how quietly all theological systems and doctrines are losing their hold over educated minds, taking the word "educated" in a very wide sense. Could the Gorham controversy now attract the attention which it excited less than twenty years ago? For fifty people who had opinions about baptism then, there is not one now who would care to chop logic about it.

It may be said, of course, all this is the result of narrow, confined experience. It represents the feelings of a very small class, not those of the world at large. If so, how comes it to represent perfectly what the clergy are always so warmly complaining of? Is it not the gist of endless sermons that the congregation are lukewarm, indifferent, incapable of being stirred up by all the efforts of the preacher, and intent on a set of considerations from which he is constantly trying to divert their attention? The charge is continually made. It is undoubtedly true, and if those upon whom it pressed could answer for themselves they would probably say, "I give you about as much attention as belief. I think it is worth my while to go to church in a lukewarm spirit. I do not think it is worth my while to go in an enthusiastic spirit, and the reason is that, though I think there is some truth, and that important truth, in what you have got to say, I also think it is mixed up with a vast deal of folly, which is at least so offensive that I am often inclined to stay away from you altogether."

The *Spectator* publishes the reasons of two correspondents—the one why he goes, and the other why he does not go to church, written by "real men," without either having seen or discussed the other's statement. The first correspondent says that the *Pall Mall* has not explained his reasons. He states that he goes to church for rest in the highest sense of the word—ability to pray with less effort than is usual in solitude, a real stimulus to the conscience,

the intellect, the imagination, any faculty that assists in realising the actual life of man, and getting beyond it to the Spirit of God. This he attributes partly to the Liturgy and partly to the effect of the collective life of the congregation. But not wholly so—for in Dissenting congregations, where the minister leads the service, the sense of absolute isolation and inability to join in—to him—usually oppressive—mental solitude without its calm. They, having no common language but the hymns, always seem to fall asunder during the progress. The hymn constantly changes, but the writer prefers, and finds rest in, uttering the old words or the old wrongs in the very words used by Christians time out of mind. To him it is sometimes very hard to pray, but the solemnity of a language which seems something like the language not of men, but of man in his deepest nature, when spoken by a multitude of voices, has generally the effect of lifting the pressure off from the mind, and setting one's nature free to express, without irritating distractions, its real burden of want.

It is unquestionable that very different persons in hearty sympathy see more in any subject of common interest when they are together than they do when they are separate, because they see partly with each other's eyes, and also attend with an intensity increased by the others' presence. And if this be so, I am sure I do not see why I should ascribe to mere imaginative influence a fact of which I have no doubt,—that common prayer, for the common objects of all men, is easier prayer, truer prayer, prayer with a more vivid apprehension of God, than the same prayer uttered alone. When I heard last Sunday a wee boy, by whom I happened to be sitting, whisper earnestly, but very low, in answer to the "Lord make clean our hearts within us" of the rector, "And take not Thy Holy Spirit from us," I am sure I felt and saw infinitely more force and meaning in the prayer than I should have done alone. And though, of course, the characteristic influence of public worship is not of this kind, for one cannot even guess what is individual to more than one or two of the congregation, yet the strong sense of community which one does get, is in itself no weak stimulus to a fagged and often feeble spirit.

Besides, the writer says that church gives him a very fascinating glimpse of the strange variety and equally strange similarity of "all sorts and conditions of men." Though there is a good deal of trifling and rubbish as in the theatre, but the whole grotesque effect is seen, the real burdens, the real feeling of sin, the real want, the real worship, which make life so great, and yet also all the little pettinesses, the variety and glitter and formalities and affectations which make life so small. If says the writer, he only went to church to please his wife, he should not go very often.

Indeed, our parson, who is in training for a fashionable preacher, and already, it must be owned, rather a hollow formalist,—he glides into the pulpit with velvet reverentialness, and moderates his voice with disgusting tenderness, and receives the child at a baptism with a paternal ostentation of pathos that moves even me to wrath,—so enrages my wife, that she says she is always wrestling all sermon time with a morbid desire to throw a Prayer-book at his head, which would be very uncomfortable for me in a social point of view, as well as a breach of the peace. And I admit for myself that the one great take-off in going to church is the sermon. For six years back I think I have heard only twelve sermons at most with the slightest touch of reality in them, and this is a dreadfully unrepresentative proportion. I am speaking seriously, when I say that I for one should go to church twice as often as I do at least, if I had not to listen,—often from really good men's lips,—to the trash which they append to their texts. If I could successfully abstract my mind during the sermon, or might, as the *Contemporary Review*, I think, propose, go away before it begins, or stay only when a man is to preach who usually has something to say, the Church service would be to me a pure and unalloyed gain. But it vexes my soul to be told such nonsense as I hear often there, and to be told it is part of one's faith. You might just as well have a comic song after the "Messiah" at Kxeter Hall, as have the sermons one usually hears after the Church Liturgy. It jars the whole tone of mind, and I come out often in a supercilious frame of spirit which I really cannot help, when the Liturgical part of the service had left me rested and refreshed.

The non-church-goer says his motives are mixed. He is under no obligation to go, but quite free to please himself. He has reasons for enjoying one day of quiet at home.

It is pleasant and healthful so to sit, pleasant and healthful to be at ease, pleasant and healthful to be clear for twenty-four hours of the small worries and big tasks which take all paradisaical savour out of English life. My nature would be a worse nature without it, and if I wanted church ever so much I should go on week-days. It seems to me that the clergy, with their quiet lives, never understand this crave for rest, never comprehend how fiercely active the intellectual life of a politician always is, whether he be member, or writer, or philanthropist.

But the writer says he could not with any advantage go habitually to church.

Prayer is not only sacred to me as an exercise, but I believe in the Divine response to it with a strength which would compel Professor Tyndall to set me down as a fool; but public prayer is merely a disagreeable formality. I do not pray, and cannot pray, with the prayers. I want in prayer to think my own thoughts, and use my own words, and do both at my own time, and be, above all, truthful before the Almighty; not to plead to Him, for example, against sudden death, when I think it decidedly preferable to slow dying. The thoughts of those who framed the Missal, which we translated, are very noble thoughts, and I recognise their nobleness; but they are not my thoughts, are not like my thoughts at the time when they are uttered. No thoughts could be, if I had to say them twice over under two different sets of mental circumstances; and to say them every week, under indefinitely changing pressures and experiences, gives me a feeling of hypocrisy. I

have no objection to the services. Loftier ideas were never couched in words fitter to convey them, but when once learned by heart their advantage for me is ended. They benefit as a psalm benefits, and I cannot pray a psalm.

Not being by nature gregarious, he cannot, as some men, feel the emotion of worshipping with multitudes, least of all in a crowd not praying its own thoughts.

Chapel is worse than church. The thought is not mine any more than before, and is expressed in far inferior words. Of course if I believed association in worship a duty I should try to do it, however disagreeable, but I do not. The object of worship is to establish a closer relation with the Almighty, and as this object is not attained by me in attending any external service whatever, whether of prayer or praise, or commemoration, I stay away. Other people go and benefit, as other people go to public meetings and benefit; but why should I be required to feel gregarious worship healthful, any more than gregarious discussion?

He dislikes all sermons, good or bad, not wanting to be lectured, even by a great lecturer.

I object to the usual basis of the very best sermon ever delivered in a Christian church,—that I am a great sinner, come there to help to be saved. I am not. I am rather a good fellow, with a distinct purpose to lead a good life according to my lights, and a strong wish that it could be made, and I could be made, nobler and more efficient for the service of God and His creatures. If the preacher can help me towards that, I will go and hear him; but he never does and never will do. He tells me I have deserved hell, and shall have it, unless I go this way or that. I have not deserved anything of the kind; no decent bishop, who knew the whole truth, would inflict anything of the kind; my dearest friend would shrink with horror at the idea of imposing anything of the kind; and God is better than any bishop, more loving than any friend. I want to get nearer Him, not to escape a doom I do not believe in, and I cannot get nearer by assenting in external act to ideas I at heart reject. That eternal preaching of selfishness as the highest impulse offends and annoys me till every sermon does positive harm. Better starve to feed Bethnal-green, than starve to be released oneself from all future sense of hunger. Then be the preacher ever so good, he must, in each sermon, have one of three objects—to state Christian doctrine, or illustrate Christian ethics, or warm his hearers' hearts towards Christ and God,—must be either theologian, or moral, or emotional. I do not want his theology. In nine cases out of ten I know three times or thirty times as much theology as he does. No doubt, in the tenth case he can teach me, but he would not do it in a sermon intended for babes and sucklings. If he would give me information about the things which worry me, the doubts whether law is not irreversible, whether God be the author or the exponent of the law, whether virtue and vice are not mental phenomena, whether all that we say or seem to be not "a dream within a dream," he might do me good; but he will not do it, is perhaps right in not doing it. Then why am I to weary myself with his account of justification by faith, or the three witnesses, or the differences of Romanism and Protestantism, which I know quite as much about as he does, it may be more? No mathematician could or would sit out weekly lectures on the Binomial Theorem, or the laws of numbers, after he had once acquired them; and why should men who have really learnt dogmatic theology be compelled to perpetual repetitions of things they know by heart? Why cannot the preacher begin, as the lecturer does, at the point his class has reached? In morals any good preacher could no doubt teach, for every heart is a repository of new facts awaiting collocation, but he never will do it. He will preach against all manner of temptations of which average nineteenth century men do not really feel one, and leave them to fight their own as best they may. My special temptation is a desire for intellectual ease; to leave duty undone if duty involves hostility, to conceal the truth if the truth costs friends or reputation. I fight that, I trust, but I am not helped in the fight by a sermon against all manner of sins which I know, as well as the preacher, are bad, and which I am as unlikely as he is to commit. If he would assume that the people before him are decently good, law-honest, as people say, and then try to make them better, and nobler, and better fitted to receive the Spirit, he would be worth attention; but he won't; he would think it a dereliction of duty to accept what in hundreds of congregations must be the simplest fact. There must be hundreds of congregations in which of all the men and women before the preacher not a tenth have any direct sin on their consciences except perhaps one, and while he never mentions that one, except in the vaguest way, he will never affect their real status in all other matters. He preaches as to children who do not clearly see what the Commandments mean. Emotional preaching ought to do me good, no doubt, but the simple truth is it doesn't. I am not warmed to religious feeling by a "splendid sermon," any more than I am warmed to political feeling by a splendid speech. It may be very wicked, but that is the simple truth. You might as well ask a deaf man to tremble under Handel's *Israel*. I belong to the Englishmen of the day. I have been trained all my life to dissect eloquence, and distrust sentiment, and dislike unctious; and the training tells on eloquence in the pulpit, just as much as eloquence in the forum. I can no more be made into a Christian by Mr. Spurgeon than into a Radical by Mr. Bright. There is conceit in all that, bad conceit; but then if every man said his thought, would not every man seem conceited?

RITUALISM.

The proteges of the London clergy against Ritualistic practices is now complete. It has received 423 signatures, and its promoters state that the incumbents and curates in charge of parishes who have signed have the care of more than 1,101,600 souls, according to the census of 1861. By the same census, the whole population of the diocese was 2,570,079.

The Rev. J. Purchas, of Brighton, has resumed the use of the eucharistic vestments, together with the burning of incense, apart from "the censuring of persons and things," and other observances, so as to

bring the services of his chapel as far as possible into harmony with the present "Use" of St. Alban's, Holborn.

The second annual edition of Mackeson's "Guide to the Churches of London and its Suburbs," just published, shows that the eucharistic vestments are used in twelve out of the 558 churches included in the area embraced by the "Guide" (twelve miles round the General Post-Office); incense is used in six churches, and coloured stoles are worn by the clergy in three churches where the eucharistic vestments have not yet been adopted. At ninety-four churches the services are fully choral, at sixty-six partly so, thus proving that the Psalms are chanted at nearly one-fourth of our London and suburban churches. Of the choirs eighty-three are said to be surpliced, nearly one-sixth of the whole; and Gregorian music is exclusively used at thirty-nine. Services are held on Saints' days at 169 churches, nearly one-third while at ninety of these, or in the proportion of one-sixth, there is also daily service.—*Pall Mall Gazette*.

The Ritualists have introduced among themselves two decided novelties in the English Church. They are publishing at Oxford an "Anglican Missal," which contains the order of the Communion Service, without any other portion of the Liturgy, and is illuminated as well as divided into parts, in exact imitation of the Roman Catholic Missal. Nor is this part of the Anglican Prayer-book ever spoken of by the Ritualists as other than "the mass." "I have been to high mass," or "I'm going to hear low mass," is now as common a way of speaking amongst the worshippers at St. Mary Magdalene, Munster-square; St. Alban's, Baldwin's-gardens; or St. Matthias, Stoke Newington, as it is with the members of any congregation that is under Dr. Manning's jurisdiction. Another curious fashion some of the Ritualists have adopted is that of speaking to or of the clergyman who adopts these views as "Father John," "Father James," or whatever the reverend clergyman's Christian name may be.

A short time ago an address from some 500 of the clergy and laity of his diocese was presented to the Bishop of Salisbury, protesting against the ritualistic tendencies of the right rev. prelate. In his reply, the bishop expresses surprise that any of the clergy in his diocese should not believe that the power to absolve penitents had been entrusted to them, and that they should thus, as he holds, contradict "the plain and historical teaching of the Church of England."

The Bishop of Chester has been again addressed on the subject of Ritualism. Hitherto the petitioners have been clergymen and anti-Ritualists; now they are laymen and Ritualists of Liverpool, who hope that "any scheme which would lessen the comprehensive character of the Church of England" will not receive Episcopal sanction. The petitioners enumerate a long list of omissions from and variations of the Church service on the part of the Evangelical section. The bishop, in reply, thanks the laymen for their address, reciprocates the hope that time and a wider exercise of charity may lessen the differences and heal the divisions in the Church, but expresses no opinion on the merits of the question.

On Monday a public meeting was held in the Exchange, Wolverhampton, to memorialise the bishop of the diocese to exert his influence to check the spread of Romish doctrine and ceremony in the Established Church. During the past three weeks lectures have been delivered in the above-named building by clergymen from a distance, all opposed to Ritualism. On each occasion one or other of the six clergymen in Wolverhampton by whom the movement was set on foot, and an average of 1,200 persons were present at each lecture. About that number attended the meeting on Monday, when the chairman was Sir John Morris, the mayor of the borough. A memorial in accordance with the object of the meeting was adopted.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The annual meeting of this society was held on Tuesday evening, in the schoolroom adjoining Union Chapel, Islington. The attendance was rather larger than on several previous occasions. Mr. Eusebius Smith presided, and the proceedings were commenced by a devotional service.

The CHAIRMAN, in the course of his remarks, acknowledged the courtesy of the deacons at Union Chapel in inviting the society to hold its meeting there in consequence of the closing of the Congregational Library in Blomfield-street. He was reminded, as he looked around him, of the important work commenced in that place sixty years ago by the Rev. Mr. Lewis—a work similar, in many of its features, to that carried on by the Chapel-building Society. It was pleasing to reflect that so many religious and educational activities were being conducted with much success in the church which had been gathered in that spot. The Chapel-building Society, however, did a work which no one individual or church could hope to achieve. During the eighteen years of its existence, it had been instrumental in erecting or enlarging and improving between seventy and eighty chapels in and around the metropolis; and it was very gratifying to its friends to know that in those chapels the Gospel was preached with no uncertain sound. During the past two years the society had responded to a noble offer by Mr. Samuel Morley, and had either set on foot or assisted enterprises for the erection of twenty-four new chapels in various parts of London, to each of which Mr. Morley had given, or promised, 500*l.*, on condition that the society would provide, by way of grant or loan, or both combined,

500*l.* more. Arrangements had now been made for the erection of the whole of these chapels. Nine were already built, six were in progress, and the remaining nine were in a preliminary stage. With this work on hand, in addition to its other engagements, the society greatly needed a reinforcement in its resources, and he sincerely hoped the churches would liberally respond to its appeals.

Mr. BRIGHTON, the secretary, read the report, which detailed the facts mentioned in the above address, and, in addition, gave some striking particulars respecting the religious wants of the metropolis. It appears that the metropolitan districts comprised in the Census of 1861 include thirty-six "Registrar's districts," with a superficial average of a little more than 78,000 acres, or 122 square miles. The population is estimated at 3,000,000, giving an average of about 25,000 per square mile, but varying from 170,194 per square mile in the East London District to 2,443 per square mile in the parish of Lewisham. Of this population no less than one-fifth, i.e., 600,000, enters the City proper during the twelve busiest hours of the day, and no less than one-fourth, i.e., 720,000, during the twenty-four hours. On an average there are about 320 children born in the metropolis in every twenty-four hours, and there are 200 deaths. To accommodate this daily increase of 120 souls—not to include the increase from the immigration of adults, and giving as many as seven souls to each house—there is required the daily erection from foundation to roof of seventeen houses. These particulars, it was urged, could not fail to show the almost inconceivable greatness of the society's sphere. It was for this great and fast-enlarging London, needing at this moment at least 700,000 additional sittings in churches and chapels, that the society was at work. The review of the year's operations included a statement of particulars respecting the Southwark Mission Hall, now opened as the Borough-road Congregational chapel, and the chapels at Bromley, West Brompton, Burdett-road, Markham-square, Mile-end-road, and Tottenham-court-road. The new enterprises undertaken last year include chapels at Albany-road, Camberwell; Selhurst-road, Croydon; Stanstead-road, Forest-hill; Junction-road, Holloway; Lewisham; Finsbury Tabernacle; and Victoria Park; all of which are included in the twenty-four Morley chapels. Assistance has also been granted for the enlargement of Buckingham Chapel, Pimlico, and of the Congregational chapel at Twickenham. The Finsbury Tabernacle being about to revert to the lessors, a portion of the site will be bought, and a chapel built to cost 9,000*l.*, and to seat 1,200. Victoria Park iron church is to give place to a permanent building on an adjacent site, to cost 8,000*l.*, and to seat 2,000 persons. In reference to the model trust-deed, the report stated that the society had made such alterations as seemed to them prudent in conformity with the recommendations of the committee appointed by the Congregational Union; but while they confidently recommended their deed in its entirety to assisted churches, they did not require more than the trust-deed adopted by such churches should be fundamentally in accordance with their own deed.

The Rev. W. ROBERTS, B.A., of Notting-hill, addressed the meeting on "Chapel-building an aggressive work," illustrating this characteristic of the operations of the society by the origin of the congregation of which he was minister, and by the particulars given in the report of the Borough-road and Junction-road Chapels. He urged the more general adoption of the colonising principle, and said that it only required more of courageous faith and earnest feeling in our churches thus to insure the most glorious successes. He referred to the erection of St. Alban's Church, Holborn, as a splendid instance of individual consecration to God; but, apart from the miserable errors identified with that structure, he thought Mr. S. Morley had done a far wiser and nobler thing in not spending the whole of his princely contributions to chapel-building in one grand and ostentatious edifice, but so distributing it among the various separate chapel-building enterprises as to evoke by his gifts the gifts of others.

The Rev. Dr. RALEIGH said he knew of no society which was more useful, or which was managed with a greater amount of courage, perseverance, and success, than the London Congregational Chapel-building Society. It was not possible for the free churches of England to choose between being aggressive or standing still. If they were not aggressive the other side were, and the churches must either go forward or be left far behind out of the world. ("Hear, hear," and laughter.) The best sites in the new neighbourhoods were being taken for public-houses by men who had faith in the passions of human nature—faith in the devil—(Hear, hear)—and they, as ministers and churches, ought to have faith in Christ. (Cheers.) He and his church were quite prepared to put themselves under the leadership of the older church at Union, and to "hive off" to some new neighbourhood. He believed that instead of losing they would gain strength by so doing. There should be a deliberate conference of ministers and churches in the northern district to see what ought to be done.

The Rev. H. ALLON said that some eighteen or nineteen years ago the then Finsbury Association of Ministers projected three new chapels,—namely, in City-road, Caledonian-road, and Marquis-road, and the church at Union was much interested in the last-named proposal. It so happened that chapels were eventually built near to the sites thus indicated, and, for his own part, he was quite prepared, in conjunction with the other ministers and churches of the district, to consider whether one or two more

chapels could not be built in the new and populous districts springing up around them.

The Rev. REUBEN SADDON addressed the meeting on "Chapel-building an evangelistic work," illustrating the sentiment by the history of the congregation to which he now ministers. He described the moral condition of the people of the East of London as just now deeply susceptible to evangelistic influences, ascribing that sensibility in part to the visitation of cholera, and the subsequent and present great poverty of the population. He declared that there was no unwillingness to receive the Gospel among the working classes so far as he knew them, and that all that was needed to secure their attention was a ministry of adaptation to their modes of thought and their circumstances.

The engagements then terminated.

CHURCH AND STATE IN ITALY.

The bill for the separation of Church and State in Italy is still under the consideration of the bureaux of the Chamber of Deputies. Seven of the bureaux have elected members to oppose the bill. The official journal of Rome tells us that we ought to pay no attention to what the Italian semi-official journals say about the opinions of the Holy See on the question of ecclesiastical property. It is not true that the Langrand-Dumonceau Convention was preceded by long negotiations with the Papal Government and the bishops. The Roman journal says that these false statements are intended to mislead public opinion so as to facilitate the consummation of "the impious and anti-Christian projects which they are secretly preparing."

It would seem that the objections of Italian Liberals are political rather than financial, and are stated at some length by M. Horn, a political economist, in the *Avenir National* of Paris. The *Daily News* reproduces his arguments, in order to furnish English readers who are interested in this great and unique experiment with a comprehensive view of all the aspects of the question.

The Italian bishops will have to sell the Church property within a term of ten years, and convert the proceeds into Italian stock. Estimating the total value of this property at 72,000,000*l.*, he finds that the bishops, after paying 24,000,000*l.* to the State in six half-yearly instalments, will retain the remainder, 48,000,000*l.*, as a permanent dotation of the Church, at their own absolute disposal—an amount nearly double the whole sum given by the State in France to the support of all the recognised forms of worship—Catholic, Protestant and Jewish; while the population of France is three-fifths larger than that of Italy. Comparing this dotation with the inconsiderable amount contributed by the State to public instruction in Italy, he measures the danger of this large amount of the Church dotation by the danger of the small endowment of national education. The less, he argues, you give to public instruction, the more dangerous it is to endow an institution which fosters ignorance. This dotation of the Church will not be subject to the annual vote of Parliament, nor depend on the voluntary offerings of the faithful; it will belong absolutely to the clergy, and not to the whole clergy, but to the bishops, whose exorbitant power over the lower clergy will thus be strengthened and increased. What will be the effect upon the State, he asks, of this vast army of salaried priests dependent for their subsistence upon the favour of these rich episcopal fundholders? It will be the creation of a State within a State; not the separation of Church and State, but the establishment of a rich and powerful Church in the midst of a weak and poor State. A free Church should subsist on the contributions of the faithful, as a free State subsists on the taxes annually voted by the representatives of the nation. Excluding all suspicion of pious fraud, of simulated sales, and concealed trusts, suppose that the bishops really and bona fide dispose of this enormous property, to what sort of purchasers will they give the preference? Probably to devout and right-thinking persons who will consult as much as possible the interests and submit to the influences of the Church, while it concerns the political, social, and economic welfare of the country that these ecclesiastical lands should, like the lands of the *émigrés* in the French Revolution, become national property in the broadest sense, and be divided among a numerous class of small proprietors.

With great deference to M. Horn, and those who think with him (says the *Daily News*), we are disposed to put more faith in the moral forces of civilisation with which the dominant Church in Italy will have to contend, than in a million sterling, more or less, in the hands of the bishops. Nor can we imagine that the law is so weak and defenceless in Italy as to be at the mercy of pious frauds. We are far from fearing that half the land of Italy will ever again be held in mortmain, or that bishops who are fundholders will be more dangerous to the State than the clergy who depend on the bishops for their daily bread, or that the pittance of the inferior clergy will seduce many of the enterprising and active youth of the country from secular pursuits. At the same time we agree with the Liberals in the Italian Parliament in regretting that this transaction with the Belgian bankers should appear somewhat hurried, and, if we may say so without offence, done in a corner. The dissatisfaction of the ecclesiastical journals is too transparently fictitious. In spite of the present paralysis of public credit and confidence, it might not have been difficult to attract capital to such an undeniable investment as the richest land in Italy from foreign sources quite untainted with any but the purest motives of *l'argent*.

The *Times* says the closer one examines Signor Scialoja's proposal for appropriating Church property in Italy, the more one is surprised at its magnitude and its boldness. The Church may cry out against robbery and sacrilege; but whether she retains a capital of 48,000,000*l.* or secures a revenue

of \$3,000,000, she will still be richer in Italy than in France, where the joint budget for justice and public worship only amounts to 3,200,000*l*. The Church cannot point out another country in which her work of the middle ages has not had to be undone in more civilised times. The Italian statesmen will, if successful, accomplish a revolution which no other nation ever attempted. The French did, indeed, rob the Church; but by making her dependent on the salaries they pay her, they hold her in their grasp. The Italians brave the Church at the very moment that they release all hold upon her. The Americans built up a State without a Church, but they had no Church to pull down. The Italians cut adrift a Church so long co-existent, so closely bound up with the State, that, according to common belief, they could only stand or fall together.

The following is the first chapter of the bill brought forward in the Italian Parliament on the 17th inst., for the separation of Church and State and the Liquidation of the Ecclesiastical Property in Italy:—

VICTOR EMMANUEL II., BY THE GRACE OF GOD AND THE NATIONAL WILL KING OF ITALY.

CHAPTER I.—ON THE LIBERTY OF THE CATHOLIC CHURCH.

Art. 1. The Catholic Church is free from any special intervention of the State in the exercise of public worship and all that concerns the internal arrangements of religious society and the relations between the authorities and orders existing in the same.

Art. 2. The nomination or presentation of the bishops, the oath hitherto prescribed to them and other ecclesiastical dignitaries, and the royal *placet* and *esquivary*, as well as all other forms and usages derived from privileges, custom, and concordats, are abolished. All privileges, exemptions, immunities, and prerogatives whatever, hitherto enjoyed by the Catholic Church in the kingdom, are likewise abolished.

Art. 3. The constitutions and canons of the Catholic Church, bearing to have the authority of law in the State, are considered as private regulations and statutes of this religious association, and in their civil effects upon the reciprocal relations between its members, or between any of them and the religious associations in the kingdom, may be cited by those belonging to such associations before the civil tribunals in so far as they may not be opposed to political right and the laws of the State.

Art. 4. The Catholic Church in the kingdom will provide for itself by the free concurrence of its members and by the property belonging to it, or that may be legally acquired under the conditions and in the form prescribed by the laws of the State. All allowances made on account of the State by provinces and communes, and the dues imposed by canonical and civil law and by concordats, will therefore cease, with the exception of those which have been made the subject of special arrangement.

Art. 5. The property belonging to ecclesiastical institutions or that may be legally acquired by them will continue to belong to the Church, even when such ecclesiastical associations now existing may be modified or reduced in number. The property of the corporations so modified or reduced will be applied by the Church in conformity with the regulations of its statutes for the benefit of other ecclesiastical bodies in the kingdom.

Art. 6. The Catholic Church in the kingdom cannot possess immovable or mortmain property, saving the exceptions made by Art. 9 of the present law. The property actually forming the ecclesiastical patrimony in the kingdom will be converted and liquidated according to the regulations established in the following chapter.

LIBERATION MEETINGS IN WALES.—On the 28th a public meeting in support of the principles and objects of the Liberation Society was held at Llanidloes in the Independent Chapel, which was filled on the occasion. It was attended by the Revs. Joseph Jones, Calvinistic Methodist minister, Oswestry, and Josiah Jones, Independent minister, Machynlleth, who represented the county committee appointed at the Newtown Conference. The chair was occupied by Edmund Cleaton, Esq., J.P., who made a brief and hearty speech. The meeting was addressed, besides the deputation, by the Rev. D. Rowlands, M.A., the Rev. J. Edward, and other gentlemen, and a strong local committee to co-operate with the county committee, was formed. The local papers say that a better conducted and a more earnest public meeting has not been held in Llanidloes for a long while. On the 30th a public meeting was held in the Tabernacle schoolroom, Bridgend, Mr. J. D. Evans in the chair. The room was well filled by an attentive audience, and the objects of the Society were explained by several ministers of the town and neighbourhood, including the Revs. J. B. Jones, D. Phillips, of Maesteg, T. Cole, and W. John. Mr. Cole expressed a hope that the Nonconformists of that country would be true to their principles. He firmly believed that they had sufficient power, if united, to effect the desired change in a short time. Their fathers had bought religious liberty at a high price, and they must stand up for rights so dearly purchased. He trusted that meeting was only the precursor of many, and hoped that more unity should be shown in future contests. He ended a long, animated, and interesting speech by proposing—"That this meeting highly approves of the object of the Society for the Liberation of Religion, viz., to separate religion from the control and patronage of the State authorities, and that it appreciates the labour and assiduity of the Society in the pursuance of its object; and it considers the Society worthy of the deepest sympathy and most generous support of this meeting."

The agitation against all change in the Irish national education system, in which the Presbyterians of Ulster have lately engaged, progresses actively.

THE BAPTIST UNION.—The Hon. and Rev. B. W. Noel, M.A., has consented to accept the office of chairman of the Baptist Union for the forthcoming year.

Young Mortara, whose abduction some years back caused such excitement in Europe, has just entered the Church of St. Peter's at Rome, as a novice, before joining the order of regular canons of St. John Lateran, at Rome. He is now fifteen years old.

UNION OF THE AMERICAN CHURCHES.—The *Church Union* is the name of a new journal published in Brooklyn. It is Episcopalian in its general character, but its leading object is to secure a visible unity of Evangelical churches, through an open communion and an interchange of pulpits by the ministry. It opposes rationalism and ritualism. Every denomination of churches will be represented in its columns.—*New York Independent*.

THE "CHRISTIAN YEAR."—We understand the proprietors of the "Christian Year" have expressed their intention to publish an edition exactly corresponding to the first edition, which will exclude the three State poems (in one of which the altered passage occurs), and we believe that on ordination. This will be a great boon, as nine-tenths of the buyers of the book will probably take this edition in preference to that which contains the change.—*Churchman*.

FEMALE EVANGELISTS appear to be on the increase. In addition to Mrs. Thistlethwaite and Mrs. Booth, who occasionally address congregations in London, we learn that Miss Macfarlane has been holding services at the Polytechnic Institution; that Miss Octavia Jary has been addressing large congregations at Atherstone; that Miss Geraldine Hooper, besides "her usual ministrations at Bath," has been holding services at various other places; and that Miss J. L. Armstrong has been preaching at Arbroath and Dundee.

MEETING OF ARCHBISHOPS AND BISHOPS.—The annual meeting of archbishops and bishops commenced at Lambeth Palace yesterday and is likely to be continued for some days. Various subjects are set down for discussion, but "Ritualism," it is said, does not form one of them, nor does the subject of "education" appear on the list. Not only the English and Irish archbishops are summoned, but all the Colonial bishops now in England. The Bishop of Illinois (United States) now in England, has also been invited to be present.

NONCONFORMITY.—The various Nonconformist denominations appear to be everywhere rapidly increasing in wealth and influence. The last annual report of the Wesleyan body is an instance in proof. Within something like a year, official sanction, it is reported, has been given for the erection of 114 chapels, at an estimated cost of 136,057*l*; ten ministers' houses, costing 6,482*l*; twenty-six school-houses, at an expenditure of nearly 20,000*l*; and then there are upwards of 100 cases of enlargement, modification, and erection of organs, upon which a further total of more than 38,000*l* has been expended. Most of the chapels recently completed or in course of construction are, it is said, Gothic structures—and some are characterised by great beauty. The Established Church is still supreme in the possession of munificent donors, but the Nonconformist churches are, as more than once has been testified, not without members as generous as they are wealthy. In the report we have referred to we read that the Wesleyan Chapel, St. Paul's, Runcorn, recently built at a cost of 8,000*l*., is, together with the land on which it stands, the gift of two members of the denomination, Messrs. Thomas and C. Hazlehurst.—*Pail Mall Gazette*.

THE NATAL BISHOPRIC.—The *Guardian* publishes the letter of the Archbishop of Canterbury and the Bishop of Oxford to Mr. Butler, advising him not to take the Natal Bishopric. Both the Primate and the Bishop are satisfied that the see is vacant, and that a new bishop may be lawfully chosen, but they are by no means as clear that Mr. Butler has been so chosen. "We perceive," they say—"1. That the electing clergy were a decided minority of the clergy of the diocese. 2. That an equal number voted for and against the proceeding to an election. 3. That some of those who opposed proceeding to an election recorded their refusal to receive a bishop if one were consecrated, as the result of so evenly balanced a vote. These considerations suggest to us the doubt whether there is as yet the proof which you have a right to require, viz.—1. That the canonicity of the election is certain; 2. That it will be recognised by the metropolitan and suffragans of the province as canonical; 3. That it will be recognised by the Church at home. We further notice that though a large majority of the lay communicants present voted for the election, yet that they amounted only to twenty-nine—so small a proportion of the whole number of lay communicants in the diocese that we doubt whether their votes can properly be taken as expressing the 'assent of the laity,' more especially as we do not perceive that they pledged their order to make the needful provision for their bishop. We advise you, therefore, to suspend your decision until these important questions concerning your election shall have been completely answered."

DEMOLITION OF A CITY OF LONDON CHURCH.—On Thursday morning a special service took place in the parish church of St. Mary Somerset, in the City of London, this being the first of the churches in the City of London which are doomed to destruction under the Bishop of London's Act for the union of City benefices. The church is situate in Thames-street, and is a large square, barn-like structure, with

no ecclesiastical properties of any kind, and with scarcely any parishioners to attend its services. It has had connected with it the parish of St. Mary Mountshaw, whose church having been destroyed in the great fire of London, was not rebuilt; and henceforth it will be united with two other neighbouring parishes. The church of St. Nicholas Cole Abbey—of which Dr. Kynaston, the head master of St. Paul's School, has been for some years past the rector—constitutes the church of the united parishes. Henceforth, however, the Rev. Dr. Stobbing, the rector of St. Mary Somerset, will be the rector of the four united parishes. The Litany Service was read by the Rev. Dr. Stobbing, and the Communion Service by the Rev. E. H. Fisher, M.A., resident chaplain to the Bishop of London, who afterwards read a letter from the bishop explaining the reasons why the church was to be demolished. The bishop ordered that the letter should be entered in the vestry-books of the respective parishes. Mr. Fisher then ascended the pulpit, and preached from John iv. 21: "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither on this mountain nor yet at Jerusalem worship the Father." He concluded by saying that, after a life of two centuries, the church of St. Mary Somerset would live no more, but its memory would live in another church, which would bear its name, in the populous and spiritually destitute parish of Hoxton. Mr. Fisher then pronounced the benediction, and the congregation of St. Mary Somerset left the church for the last time.

VOLUNTARY TEACHERS' ASSOCIATION OF LANCA-SHIRE AND YORKSHIRE.—The above association held its annual meeting last Saturday week, at Halifax. The meeting was well attended by schoolmasters and mistresses from all parts of the two counties. John Crossley, Esq., occupied the chair. The Rev. B. Dale, of Halifax, read a paper on "The present position and future prospects of the voluntary principle." He stated that the promoters of and adherents to the voluntary principle held that the duty of educating the child rested upon the parent, and that education to be successful must be imbued with a religious element. No Government, especially our own, could perform successfully this important task. Both in the attempt to supersede the parent in the training of the child and in the attempt to teach it religion, the Government would fail. The supporters of Government help in educating a child held that where the parent neglected the duty the State ought to step in. This objection had much weight; but, unhappily, the reports of State officials on the subject proved that the scheme was a gigantic failure, in that at present it did not reach the class of children for whose benefit it was specially intended. Five-sixths of the money spent in education by the Government was given to the Church of England, the richest Church in the world. It was proved that the stimulus for education was greater in this country before Government began to squander the revenue than it has been since. He was free to acknowledge that the voluntary system had met with failures, discouragements, and difficulties. Their position was not at present a cheering one, but their difficulties arose mainly from three causes—unfair and unequal competition; apathy in their ministers and deacons in regard to the subject; and difference of opinion. Their project might be said to be only in its infancy; and his opinion was that as the common people of this country progressed in intelligence and increased in power and influence they would also claim freedom of thought and action. As they advanced in other things they would not allow themselves to be entrained in the education of their children, in order to uphold one section of the Christian Church. The paper was followed by an animated discussion, taken part in by many present. The Chairman said it appeared to him a remarkably strong argument in favour of their principles that he was surrounded by such a number of experienced teachers who had year by year borne up under most trying circumstances. He was really sorry when he heard of such cases as occurred at Sheffield and Brightside, where the teachers had been literally driven away from their posts by monstrous unkindness. It had never occurred to him that any church could be so unfeeling as to wish a teacher to pay anything out of his hard-earned pence to pay rent for the room. He was happy to say these were exceptions. Altogether the meeting was a great success.—*Sheffield Independent*.

OPEN-AIR MISSION.—The quarterly meeting of the members and friends of the Open-air Mission was held on Monday evening the 28th, in Queens-square Chapel, Westminster. Among those present were the Revs. Dr. Miller, W. Seaton, W. Cardall, J. Manners, F. J. Littlecob, J. Ormiston, J. H. Milson, Capt. Gardener, and several students from the Church Missionary and other colleges. After tea the secretary, Mr. G. Kirkham, reported the preaching at a recent execution at Maidstone, and among the crowds at the recent lamentable ice accident in Regent's Park. A special grant of 10,000 pamphlets and tracts, sent by Morgan and Chase, of Ludgate-hill, was then divided among the preachers. These preliminaries disposed of, the chair was taken by Mr. Robert Baxter, in the place of Lord Henry Cholmondeley, who was detained at Southampton. Prayer was offered by the Rev. J. H. Wilson, secretary of the Home Missionary Society, and the Rev. J. C. Miller, D.D., vicar of Greenwich and rural dean, delivered a special address on "The uses of the moral law," being one of a series designed to ground the preachers in doctrinal and evidential truth. Dr. Miller treated his subject under three heads. I. The unity of the moral law.

II. The relation of a Christian to the law. III. The uses of the law, which were threefold. 1. Convince the sinner of sin. 2. To lead to Christ. 3. To be a rule of life to the believer. The subject was treated in a masterly way, and was listened to with marked attention by the 200 persons present. At its close Mr. John Macgregor, hon. sec. of the mission, tendered the thanks of the preachers to Dr. Miller, and the meeting was concluded with singing and prayer.

Religious Intelligence.

THE LATE CONFERENCE AT THE LONDON COFFEE-HOUSE.

We understand that a revised and considerably expanded report of the speeches delivered at the late Conference is in course of preparation, and will be published in the course of a few days at the price of one penny.

OPINIONS OF THE PRESS.

The *Beehive*, one of the principal organs of the working class and trades' unions—the editor of which is Mr. George Potter—publishes, in large type, an article from "Plain Dealer," which does not deal very effectively with the subject. The writer expresses his belief that working men are not a bit less religious than other sections of the community:—

Take from churches and chapels those members of their congregations who strictly belong to the manual-labour order of society; and the remaining attendance would have a very skeleton-like appearance. It is not to be denied that many working men seldom see the inside of a place of public worship; but the fact is equally true of peer and peasant, of courtier and cotermonster, of artist and artisan, of merchant and mechanic, of lawyer and labourer, of shopkeeper and shipwright. In the upper classes, in the middle classes, and in the working classes, a great number of men, unfortunately for themselves, are little attentive to religious duties; but I have my doubts whether this indifference is so great among the working men, having due regard to the proportion of a part to the whole, as it is among the trading, the professional, or the aristocratic sections of the community. If it seems to be greatest among the working men, it is because of their vast preponderance in numbers.

The writer, after summing up the various arguments on either side, and remarking that the charge was, as a rule, he believed, unjust that Dissenting places of worship are "religious shops," in which, as "across the counter," the hearers are served with a very indifferent sort of article, goes on to say—

If the ministers of religion would gain the ear of the working men, they must first win their confidence; and the only way in which that can be won is, by identifying themselves with all their wants and interests—those of the flesh as well as those of the spirit—those which affect their position in the social scale and in the body politic, no less than those which concern their relations to the Church of Christ, and the spiritual welfare of themselves, their wives, and families. Whatever man, minister, or layman, sincerely desires to recommend himself to the working men for the working men's own good, let such men as Mr. Goldwin Smith show him how to talk to and of them. "The happiness of nations," said that philosophical and philanthropical economist the other night at Manchester, "depends not upon the amount, but upon the distribution, of their wealth. There is no use in pointing to a few millionaires, living in splendid and glittering luxury, if the millions are in a state of beggary and starvation. The accumulation of wealth in a few hands is, I am convinced, a great evil to society at the present day. It is an evil, not only because the wealth is engrossed by a few and not shared by the many, and by the few squandered in a luxury which does not render them one bit more happy than if they had moderate means, but because it is a source of demoralisation to the community. The great luxury of the wealthy demoralises the rest of the world. It does so even in the case of those who have made the money themselves, though they, commonly speaking, retain some of the active and industrious habits which they have learned in the process of making their fortunes. But far more does it do so in the case of their sons and descendants, who inherit great wealth without having done anything for the community, and without the power of doing anything themselves. The co-operative principle seems destined to meet and remove this evil. The system, as applied to production, still has a struggle to go through; but the principle in itself is sound, and, with rising intelligence, increased education, and mutual confidence among working men, the difficulty in working will be removed, and it will prove a yet greater and more efficient social reformer than the co-operative system of distribution."

The *Guardian* carefully sums up the various grievances alleged by the artisan speakers at the Conference, and remarks that at the bottom of all lay a general feeling, which came out perpetually, like a strong deep tone running through the whole.

The working men—so far as this meeting represents their feelings—evidently entertain an invincible distrust of the clergy of all denominations. They regard themselves as a wronged class, and consider the clergy as belonging politically and socially to the classes which wrong them. The church-goers are a different race from themselves, and the clergy, of course, are with the church-goers. The working men get no sympathy from the clergy—so the complaint runs—in their political aspirations, enjoy no familiar intercourse with them in social life. Again and again these topics turn up. "The working men," it is said, "were engaged at present in a great struggle to better their condition. They might be mistaken in their proceedings, and their efforts might be fruitless, but the great religious bodies left the subject alone." They rather opposed than helped the "temperance movement," which was the favourite remedy of the serious workman for the social

evils of his class. And whatever religious fellowship was offered them terminated with the act of worship. "If a working man was invited into one of those churches, he felt that there was an intolerable gulf between the classes, and that it was a mere matter of condescension to recognise him as one of God's people outside the church." Ministers seemed to think that after they had preached their sermon they might "button themselves up in themselves, and pass a poorer working man without noticing him, though if they met a man who had a little wealth and capital they would hold out the right hand of fellowship to him."

Such is a fair sample of the kind of grievances urged by working men at this conference. They are strongly and clearly stated, and put forward in some cases with a remarkable amount of ability as well as earnestness. Of course we do not endorse them all. Some melt away at the first touch of real examination. Almost all require a good deal of qualification before they can be admitted as real and sufficient grounds of complaint. But whether true or false, reasonable or unreasonable, this is, as a matter of fact, the way in which the better sort of working men are thinking and talking. It is of no small consequence to understand this. We know now their mistakes and their expectations in the matter of religious guidance. Let us do our best to correct the one, and, as far as it may be reasonably attempted, to satisfy the other.

The *Morning Star* publishes a letter from Mr. Edmond Beales which may be considered as supplementary to his speech at the Conference. He repeats his belief that the deepest and most mischievous cause of the alienation of the working classes from religious institutions is the want of sympathy of the great majority of the State clergy with the social and political position and elevation, the interests and feelings, of the working classes.

The Nonconformist clergy are far less open to this objection; they are much more identified in feeling and interest with the masses; but still the charge applies to a certain extent to some amongst them also, and the result is that the religious atmosphere, instead of enjoying a purer and loftier serenity, is heavily imbued with the passions and prejudices of class distinctions and party and political warfare.

Mr. Beales goes on to say:—

I lately heard a clergyman utter the startling but too truthful remark, that we are becoming divided into two nations, the rich and the poor; and he considered that the only means of bridging over the chasm was for the clergy and people of God to do so by their Christian labours. I heartily agree with him that such ought especially to be the province of the servants of the Lord Jesus, but for which the State clergy for the most part are at present lamentably disqualified by their being partisans to a great extent on the one side, and, consequently, objects of suspicion to the other. It is idle to attempt to disguise the truth. The sympathies of the large majority of the State clergy are far more in unison with those of the upper ten thousand than with the sympathies of the millions, and are but too often in direct and violent contrast with the latter, so that they appear to be but the mere allies of Caesar instead of the denizens of a kingdom not of this world. The very existence of such unapologetic usages as family benefices and saleable livings tends to produce this aristocratical bias in the clergy, to say nothing of the position of the bishops in the House of Lords. The character and habits of our schools and universities tend to produce it. The office of magistrate allowed to be held by the clergy tends to produce it; in that office they are but too often the ready administrators of the odious game laws, and in other cases of trivial offences against property they are to be found inflicting sentences not calculated to enhance in the minds of the people their influence as ministers of the Gospel of love and ambassadors of the God of mercy. It was sufficient that Mr. Gladstone had exhibited a leaning towards democracy for the University of Oxford to reject him as its representative in Parliament; not all his scholarship, all his talents, all his eloquence, his statesmanship, his high Christian character, were of any avail; he had committed the unpardonable crime of advocating the rights of the people. In vain might a Denman seek to represent the University of Cambridge; popular in other respects, he was of liberal opinions, and that was sufficient to condemn him. So, in the large majority of cases, we find the votes of the clergy recorded in favour of the opponents of popular rights. With whom were the sympathies of the clergy, especially of the majority of the State clergy, and of but too many Nonconformist ministers, in the late great American struggle? With the rebellious slaveholder, and with those who in this country longed for the downfall of Republican freedom. With whom are the sympathies of the State clergy as regards what an impartial and official inquirer has called the "hellish saturnalia of martial law" which lately defiled our rule in the island of Jamaica? Let the Southampton banquet be the answer—perhaps the most offensive and indecent outrage upon popular feeling that ever was perpetrated.

Whilst ready to admit the self-denying labours of Christian men and women in promoting the spiritual and temporal welfare of the masses, many even of the best of our working clergy rage with violent hatred against those who should endeavour by large State and ecclesiastical reforms to accomplish such ameliorations of these evils as can never be accomplished by individual or sectional charity and benevolence. Supposing churches and chapels to be multiplied, unless there be a sympathy between the clergy and the masses more akin than at present to that which existed between Christ and His Apostles and the multitude, he fears that the alienation complained of would still largely continue.

It was not thus always even in our own country. To the Puritans and other denominations of Protestant Christians, Great Britain and Scotland are indebted for the restoration, preservation, and establishment of the civil and religious liberties which we now enjoy. To a divided Church, the fruit of State-enforced uniformity, and of State interference with liberty of conscience, the best foundation of civil and political liberty, much of the present mischief may be attributable. May there yet be such a united action of all good and Christian

men as shall succeed in removing all class alienations, whether political or ecclesiastical, and bind our people together by the sense of mutual interests and the bond of mutual rights, for the safety and happiness of our own dear country and the welfare and blessing of all Christendom.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—This newly-formed community held the anniversary of its occupancy of the church (late Surrey Tabernacle) on Wednesday evening. About 400 persons partook of tea, after which Samuel Morley, Esq., presided, and the meeting having been opened by a devotional service, the pastor (Mr. Murphy) read a statement of the church's rise and progress, from which it appeared that the congregation had, from October, 1855, to January, 1866, occupied (for Sunday-evening service only) Hawkstone Hall, in the Waterloo-road; a year ago they removed to the present capacious building, greatly to the comfort and increase of the congregation. Half the seats in the church are free, and the remainder let at so low a rental that any wage-receiving artisan, under ordinary circumstances, may, if he will, have a seat of his own. The weekly offering is also adopted, at the suggestion of the people themselves. The educational classes for men and women, which are quite free, are well attended, and are achieving much good. The Lambeth Bath meetings were said never to have been more successful. Five hundred copies of a magazine, prepared for church purposes by the pastor, are sold per month. It is anticipated to form a school of art for the district in the lecture-room of the church at an early date. The statement concluded by soliciting the sympathy and prayers of the pastors and people of adjacent churches. The chairman then delivered an earnest address, urging upon all present to continue to make the social well-being of the people a matter of deep and earnest effort, as an auxiliary to that which was higher and nobler. Alluding to the recent conference between working men and ministers, he said that upon reading the report it must be manifest to all that the great want of the age, speaking religiously, was more of loving sympathy between pastors and people, and greater kindness and adaptation of methods for reaching the outside world. The Revs. R. Berry, of York-road, and Alexander King, of Greenwich, and J. C. Williams, Andrew Dunn, W. West, G. Thorneloe, and W. J. Denniss, Esq., afterwards addressed the meeting.

SOCIAL MEETING OF THE CITY MISSIONARIES.—On Wednesday evening a most interesting meeting was held at St. Martin's Hall, Long-acre, of the 367 missionaries and their wives connected with this society. Through the kind hospitality of Mr. R. C. L. Bevan, the banker, and Mr. Geo. Williams, of St. Paul's-churchyard, the company assembled to tea at five o'clock, and were received by a large number of the committee and friends of the mission. After a short interval for social intercourse, the chair was on this occasion occupied by Mr. Bevan (Mr. Geo. Williams having presided over a meeting of a similar character last year). The chairman expressed the pleasure it gave him to see that so many of the missionaries had wives, as he felt assured that in every position in life a man was all the better fitted for his duties if Providence had favoured him with a good wife. It was true wife and children might involve much care and anxiety, but the nurture and strength these would give to a man's moral and spiritual nature would amply compensate him. Still, the wife of a missionary had a very heavy responsibility resting upon her, and his long experience of the mission taught him that, when the missionary failed in any manner, the wife had had generally a great deal to do with his failure. It was most important in his estimation that the wife should have full sympathy with the husband in the work he had to do, and where there was this, every endeavour would be made to relieve the husband as far as possible from all domestic care. Mr. Geo. Williams then expressed his pleasure at seeing to-night the whole missionary body, and urged all present if they would be successful in their work to spend much time in meditation and prayer. As the diver before descending to his work surrounded himself with the higher atmosphere, so must they. The meeting was subsequently addressed by Col. Rowlandson; Rev. R. D. Wilson, minister of Craven Chapel; Rev. Marcus Rainsford, minister of Belgrave Episcopal Chapel, and Secretary of the Scripture Readers' Society; the Hon. A. F. Kinnaid, M.P., and the Rev. J. Garwood. Mr. Wilson, in the course of his remarks, referred to the recent conference with the working-classes, and stated that he was struck that the objections urged by the working men present to their associating themselves with Christian churches had no novelty about them, and that it was really surprising that sensible men, for such they appeared to be, should accept the teachings of science, which he very much feared they did not understand, and yet reject the teachings of Scripture, which they appeared to make no effort to understand. During the evening a choir, composed chiefly of the missionaries and their wives, sang, accompanied with the organ, some very appropriate pieces of music.

WELSHPOOL. — CONGREGATIONAL CHAPEL.—On Sunday week services in recognition of the Rev. D. Rowlands, B.A., were held in the Congregational Chapel, Welshpool. The Rev. Professor Morris, of Brecon College, preached two sermons—in the morning, from Mark ix. 29; and in the evening, from Philippians iii. 3. In the former, the preacher pointed out what were the duties of a Christian minister; and in the latter, what were the duties of a Christian church. There was a very large congregation on each occasion. On Tuesday evening there

was a tea-meeting in the British Schoolroom, in connection with the same event; and a public meeting was afterwards held in the Congregational chapel, under the presidency of Mr. Alderman Parker, when addresses were delivered by various ministers and gentlemen.

WHITSTABLE.—An interesting tea-meeting was held on Wednesday, January 30th, in Whitstable, by the congregation and friends of the Rev. John Clarke on the occasion of his leaving them for the pastorate of the Independent church in Chesterfield. In the course of the evening a valuable gold watch and chain and a purse of gold was presented by Mr. W. B. Knight to the Rev. J. Clarke as an affectionate testimonial from his congregation and friends of their Christian regard and esteem, and a grateful acknowledgment of his valuable services as their pastor during the past eleven years. At the same time a gold watch was presented to Mrs. Clarke by the ladies of the Maternal Society, and other ladies, as an expression of their affection. The Rev. J. Clarke acknowledged both presentations in an appropriate manner. The chair was occupied by the Rev. H. Crosswell, of Canterbury, and the meeting was addressed by the Revs. T. Blandford, of Herne Bay; W. H. Hill, of Faversham; by Mr. S. Wood, a senior deacon; and Mr. H. Holden.

RICHMOND CHAPEL, SALFORD.—For some time past the Rev. T. Dickerson Davies, the pastor, has been suffering from an abnormal affection of the larynx, which interfered with the free action of the voice when preaching, and as the remedies he had tried produced no lasting improvement, by the advice of his friends he determined to consult two of the most eminent medical men in Manchester, and abide by their decision. They were unanimous in recommending him to cease from regular pulpit labours for a time, and that as the atmosphere of Manchester tended to aggravate the complaint, it was indispensable that he should take up his permanent residence in a dryer climate in the south of England. Painful as it was to him to sever his connection with his people, this decision left no other course open to him; accordingly he gave in his resignation the first Sunday in January, but continued in charge till last Sunday (first in February), when he again occupied the pulpit in the morning, and preached a parting sermon from the text—"The grace of the Lord Jesus Christ be with you all, Amen." He afterwards administered the sacrament of the Lord's Supper to the church, and thus terminated a pastorate of four years. As a mark of respect and sympathy with him and his family, the church have resolved to continue to pay to him his usual salary for twelve months longer.

MOSLEY-ROAD CONGREGATIONAL CHURCH, BIRMINGHAM.—On the evening of the 28th January, a public tea-party was held in connection with this place of worship, to celebrate the opening of the new schoolrooms recently erected in the rear of the church. The company numbered 400, and the spacious room which they assembled was tastefully decorated. Addresses were delivered by the Revs. Matthew Macfie (pastor), R. W. Dale, G. B. Johnson, J. Jenkyn Brown (Baptist), and S. Pearson; and by J. Heath, Esq., of London. There were also present Professors Barker and Goward, and many of the students of Spring-hill College, and the Rev. Micaiah Hill (superintendent of the Birmingham Town Mission). A selection of sacred music was performed by the choir with a piano accompaniment. The buildings have been erected at a cost of 900*l.*, which, with the further sum of 300*l.* towards the liquidation of the debt on the church, was subscribed by the congregation during the past year. On the following evening 160 of the poor in the suburbs were liberally entertained at tea in the same place by the ladies, and were afterwards addressed by the pastor, the Rev. M. Hill, and Messrs. Griffiths and Slater (students).

YORK.—The members of the Baptist denomination in this city who have been in the habit of meeting for worship in the Lecture Hall, Goodramgate, have resolved to erect a permanent place of worship. The site selected for the church is in Priory-street, Micklegate, and the new edifice will be one of a very elegant description. It is to accommodate 700 persons, and to have schoolrooms attached. The cost is expected to be, including the land, about 5,000*l.* Of this 1,000*l.* has been contributed by G. E. Foster, Esq., of Cambridge, and 2,000*l.* more by other friends, leaving a debt of about 2,000*l.* The foundation-stone of the church was laid on Wednesday week last in the presence of a numerous concourse of spectators, by Thos. Aked, Esq., of Harrogate, who expressed his pleasure on finding how cordially the other sections of Nonconformists had assisted in this good work. The Rev. James Lewitt, of Scarborough, offered an appropriate prayer, after which the Rev. Geo. Gould, of Norwich, delivered an address in the place of the Rev. S. G. Green, of Rawdon, who was unable to be present from severe indisposition. The benediction was then pronounced, and the ministers and several friends afterwards dined together. In the afternoon a recognition service was held. The Rev. R. Green read the Scriptures, the Rev. J. Parsons offered prayer. The Rev. G. Gould gave the charge to the newly-elected pastor, the Rev. J. F. Smythe. The Rev. J. Chown delivered an address to the church. In the evening about 350 persons sat down to tea, which was provided in the Lecture-hall, Goodramgate. W. Stead, Esq., of Bradford, occupied the chair at the meeting. Addresses were delivered by the chairman, the Revs. J. F. Smythe, J. P. Chown, T. Morgan, J. Lewitt, R. Green, J. Barker, of Lockwood, G. Gould, H. Hirst, Mr. Aked, and Mr. Barton.

HAVANT.—REOPENING OF THE CONGREGATIONAL CHAPEL.—On Sunday, 20th Jan., this place of worship was reopened, after having undergone complete restoration. The building is somewhat

ancient, dating as far back as 1718, and is the only Dissenting chapel in the town. Of late years the cause of Dissent in Havant had much declined, and the chapel had become very dilapidated. Four years since the Rev. J. Llewelyn, from Western College, accepted the pastorate, since then the aspect of things has changed greatly for the better. The congregation has much increased, and many non-church-goers have been attracted by the simple, earnest utterances of the preacher, and have become regular worshippers. The chapel is now well filled. As a natural consequence they have arisen a determination to render this house of worship more sightly and commodious, and the work has been well done. On Monday, the 20th January, the Rev. J. Llewelyn preached to full congregations two appropriate sermons—in the morning from the 90th Psalm, 17th verse, and in the evening from 1 Kings viii. 27—30. In order to render the service of song more complete and devotional, the congregation have subscribed and paid for separately a beautiful organ, which has been erected by Messrs. Bevington and Son. The whole of these improvements have cost about 500*l.*, and by great and persevering effort 400*l.* of this has been raised, leaving a debt of 100*l.* still to be met, which will prove a somewhat heavy burden on a people by no means wealthy, but who have nobly done their best in this work.

CHARLESTOWN, MANCHESTER.—On Wednesday, Jan. 30, a meeting of the church and congregation was held to celebrate the removal of the debt from the chapel. After tea the chair was taken by the pastor, the Rev. E. G. Barnes. Mr. Hewitt was called upon to read the report, which stated that the elegant and beautiful sanctuary in which the congregation now worship had been erected at a cost of 3,800*l.*, being more than 1,000*l.* in excess of the original estimate. At the opening, in September, 1856, 3,000*l.* had been subscribed, leaving a debt of 800*l.* Stimulated by the promise of generous help from some earnest friends of the cause, an effort was made during the past year to remove the whole of the debt, together with a debt of 150*l.* which had been incurred for other expenses. Success has attended this endeavour, and in addition the ordinary annual income of the church is 112*l.* in advance of that of the preceding year. It was also stated that during the past three years the number of church-members had increased from thirty-two to ninety-seven, and that upwards of 200 new scholars had been received into the Sunday-schools, compelling the teachers to apply for the use of the Mechanics' Institute for school purposes, which had kindly been granted; and that tract, mothers', and clothing societies had been formed, and were in vigorous operation. After the report had been read congratulatory addresses were delivered by the Revs. G. H. Brown, S. St. N. Dobson, B.A.; Messrs. B. Armitage, T. Briggs, and others, and after passing a cordial vote of thanks to the choir for their services, the proceedings terminated at a late hour with the doxology and benediction.

A COSTERMONGERS' TEA-MEETING IN GOLDEN-LANE.—In an extensive network of courts and alleys running out of Barbican, Whitecross-street, and Old-street, is Golden-lane, which is one of the head-quarters of the itinerant vendors of the metropolis known as costermongers. In this spot there has been established for some two years a mission in connection with the Tabernacle of the Rev. C. H. Spurgeon; a building has been devoted to a ragged-school and to religious services on Sundays, principally, if not altogether under the conduct of Mr. Orsman, who voluntarily performs the duties of a missionary. The room is constructed to hold 400 persons, and constant efforts are made to improve and to moralise, not only the children of costermongers, but the adults of that class as well; and it would seem that a good deal is being done towards the attainment of the object in view. In connection with the institution is a penny savings-bank. The promoters of the undertaking being desirous of attracting as many costermongers as possible, who have hitherto not come within its influence, to hear for themselves what is doing in the midst of them for their social and moral improvement, tickets were sent out inviting as many as the building could contain to a "free tea," and the entertainment took place on Friday evening. An immense crowd of the denizens of this particular locality assembled round the doors, and great anxiety was exhibited by those unprovided with tickets to make their way in. It was solely by the aid of improvised constables, chosen not only for their physical strength, but for their personal knowledge of the individuals in the neighbourhood, that the certificated guests were got into the hall. The majority of those present were lads and girls, who were said to be assistants to their parents—deputy costermongers as it were—but there was still a considerable number of the men themselves and their wives. The feasting was vigorously and noisily, but not riotously, carried on; and after that there was displayed a disposition on the part of some of the entertained to take their departure, without waiting to listen to the good words which were to be spoken to them afterwards. A little management on the part of Mr. Orsman prevented this. The platform was occupied by Mr. Edward Leach (who presided), the Rev. J. Spurgeon (brother of Mr. C. Spurgeon), Mr. Patterson, the Rev. Mr. Stott, of St. John's-wood, Mr. Kirkham, of the Open-air Mission, and other supporters of the institution. As soon as the speaking began, the assembly became hushed, and nothing could have been more quiet and attentive than this rather rough-looking audience. The chairman having explained the objects of the gathering, the Rev. J. Spurgeon made an address, characterised by a style well adapted to the peculiarities of those to whom he spoke. He started with a statement that he had lately been observing the habits and ways of

costermongers, whom he found to be a very acute set of persons in their dealings; and he asked what they did with the best apples in their stock when they were arranging them for sale? To which there was a responsive shout of "Put 'em in front." Upon this he based his address, taking as a sort of text, that they should always make the best of themselves; for instance, neatness and cleanliness in their persons, the avoidance of bad language, and abstinence from drink. He also urged in detail, and with many apt illustrations, that they should make the best of their business, of their homes, their wives and children, and lastly, to do the best for themselves in regard to the world to come. The address was attentively listened to, and the points promptly taken up. A costermonger, named Wilkins, then came forward to speak, his address consisting chiefly of an account of his conversion from the faults and follies of his class to a state of religion, and the consequent improvement in his social condition. Several gentlemen addressed the meeting, avowedly from a religious point of view. At the close of the speaking, a second refectory of sandwiches and oranges was provided, and received as much favour as the previous tea; and on the whole the proceedings were successfully and pleasantly carried out.—*Daily Telegraph.*

Postscript.

Wednesday, Feb. 6, 1867.

OPENING OF PARLIAMENT.

Yesterday afternoon her Majesty the Queen opened in person the second session of the seventh Parliament of her reign. Her Majesty left Windsor Castle in the morning, and arrived at Buckingham Palace before noon. Unfortunately the weather was not favourable. A fall of rain considerably marred the effect of the scene, as well as the comfort of the spectators. From an early hour in the forenoon crowds began to gather all along the line of route from Buckingham Palace to Westminster, and by twelve o'clock every spot in the park and in the streets, from which a good view of her Majesty could be obtained, was occupied. At half-past one the departure of the Queen was announced by the firing of guns in St. James's Park. Her Majesty was escorted by a troop of Royal Horse Guards, and was received by a guard of honour at the House of Lords. The appearance of the Queen, as she proceeded, was hailed with loud cheers by the immense crowds assembled. Her Majesty used a dress carriage, in lieu of the state coach which formed a prominent feature at previous ceremonies.

Shortly after two o'clock a royal salute announced the arrival of her Majesty at Westminster Palace. There she was received by the Lord Chancellor and the high Officers of State in their robes, and conducted to the Robing-room. Thence she proceeded to the Throne, and the House of Commons was summoned. The Speaker, the Ministers who have seats in the House of Commons, and a large number of other members, appeared at the bar to hear the Queen's Speech read by the Lord Chancellor. It was as follows:—

My Lords and Gentlemen.

In again recurring to your advice and assistance, I am happy to inform you that my relations with Foreign Powers are on a friendly and satisfactory footing.

I hope that the termination of the war in which Prussia, Austria, and Italy have been engaged, may lead to the establishment of a durable peace in Europe.

I have suggested to the Government of the United States a mode by which questions pending between the two countries, arising out of the civil war, may receive an amicable solution, and which if met, as I trust it will be, in a corresponding spirit, will remove all grounds of possible misunderstanding, and promote relations of cordial friendship.

The war between Spain and the Republics of Chili and Peru still continues, the good offices of my Government, in conjunction with that of the Emperor of the French, having failed to effect a reconciliation. If either by agreement between the parties themselves, or by the mediation of any other friendly Power, peace shall be restored, the object which I have had in view will be equally attained.

Discontent prevailing in some provinces of the Turkish empire has broken out in actual insurrection at Crete. In common with my allies, the Emperor of the French and the Emperor of Russia, I have abstained from any active interference in these internal disturbances, but our joint efforts have been directed to bringing about improved relations between the Porte and its Christian subjects, not inconsistent with the Sovereign rights of the Sultan.

The protracted negotiations which arose out of the acceptance by Prince Charles of Hohenzollern of the Government of the Danubian Principalities have been happily terminated, by an arrangement to which the Porte has given its ready adhesion, and which has been sanctioned by the concurrence of all the Powers, signatories of the Treaty of 1856.

Resolutions in favour of a more intimate union of the provinces of Canada, Nova Scotia, and New Brunswick, have been passed by their several Legislatures; and delegates duly authorised, and representing all classes of colonial party and opinion, have concurred in the conditions upon which such a union may be best effected. In accordance with their wishes a bill will be submitted to you which, by the consolidation of colonial interest and resources, will give strength to the several provinces as members of the same Empire, and animated by feelings of loyalty to the same Sovereign.

I have heard with deep sorrow that the calamity of famine has pressed heavily on my subjects in some parts of India. Instructions were issued to my Govern-

ment in that country to make the utmost exertions to mitigate the distress which prevailed during the autumn of last year. The blessing of an abundant harvest has since that time materially improved the condition of the suffering districts.

The persevering efforts and unscrupulous assertions of treasonable conspirators abroad have, during the last autumn, excited the hopes of some disaffected persons in Ireland, and the apprehensions of the loyal population; but the firm yet temperate exercise of the powers entrusted to the Executive, and the hostility manifested against the conspiracy by men of all classes and creeds, have greatly tended to restore public confidence, and have rendered hopeless any attempt to disturb the general tranquillity. I trust that you may consequently be enabled to dispense with the continuance of any exceptional legislation for that part of my dominions.

I acknowledge, with deep thankfulness to Almighty God, the great decrease which has taken place in the cholera, and in the pestilence which has attacked our cattle; but the continued prevalence of the latter in some foreign countries, and its occasional reappearance in this, will still render necessary some special measures of precaution; and I trust that the visitation of the former will lead to increased attention to those sanitary measures which experience has shown to be the best preventive.

Estimating as of the highest importance an adequate supply of pure and wholesome water, I have directed the issue of a commission to inquire into the best means of permanently securing such a supply for the metropolis, and for the principal towns in densely-peopled districts of the kingdom.

Gentlemen of the House of Commons.

I have directed the Estimates for the ensuing year to be laid before you. They have been prepared with a due regard to economy, and to the requirements of the public service.

You will, I am assured, give your ready assent to a moderate expenditure calculated to improve the condition of my soldiers, and to lay the foundation of an efficient army of reserve.

My Lords and Gentlemen.

Your attention will again be called to the Representation of the People in Parliament; and I trust that your deliberations, conducted in a spirit of moderation and mutual forbearance, may lead to the adoption of measures which, without unduly disturbing the balance of political power, shall freely extend the elective franchise.

The frequent occurrence of disagreements between employers of labour and their workmen, causing much private suffering and public loss, and occasionally leading, as is alleged, to acts of outrage and violence, has induced me to issue a commission to inquire into and report upon the organisation of trades' unions, and other associations whether of workmen or employers, with power to suggest any improvement of the law for their mutual benefit. Application will be made to you for Parliamentary powers, which will be necessary to make this inquiry effective.

I have directed bills to be laid before you for the extension of the beneficial provisions of the Factory Acts to other trades specially reported on by the Royal Commission on the Employment of Children; and for the better regulation, according to the principle of those acts, of workshops where women and children are largely employed.

The condition of the mercantile marine has attracted my serious attention. Complaints are made that the supply of seamen is deficient; and the provisions for their health and discipline on board ship are imperfect. Measures will be submitted to you with a view to increase the efficiency of this important service.

I have observed with satisfaction the relaxation recently introduced into the navigation laws of France. I have expressed to the Emperor of the French my readiness to submit to Parliament a proposal for the extinction, on equitable terms, of the exemptions from local charges on shipping, which are still enjoyed by a limited number of individuals in British ports; and his Imperial Majesty has, in anticipation of this step, already admitted British ships to the advantage of the new law. A bill upon this subject will forthwith be laid before you.

A bill will also be submitted to you for making better provision for the arrangement of the affairs of railway companies which are unable to meet their engagements.

Measures will be submitted to you for improving the management of sick and other poor in the metropolis, and for a redistribution of some of the charges for relief therein.

Your attention will also be called to the amendment of the law of bankruptcy; to the consolidation of the Courts of Probate and Divorce and Admiralty; and to the means of disposing, with greater despatch and frequency, of the increasing business in the superior courts of common law, and at the assizes.

The relations between landlord and tenant in Ireland have engaged my anxious attention, and a bill will be laid before you which, without interfering with the rights of property, will offer direct encouragement to occupiers of land to improve their holdings, and provide a simple mode of obtaining compensation for permanent improvements.

I commend to your careful consideration these and other measures which will be brought before you; and I pray that your labours may, under the blessing of Providence, conduce to the prosperity of the country and the happiness of my people.

THE ADDRESS.

At the evening sitting of the House of Lords, the Address in reply to the Royal Speech was moved by Lord BEAUCHAMP, who discussed the various topics contained in it. Lord DELAMERE, in seconding the Address, spoke on the subject of Reform. He thought that the people had spoken out decidedly upon the question, and he thought the time was favourable for the consideration of a Reform Bill. The extent of such a measure was a question for discussion, and he believed that Parliament would support the Government in carrying any well-considered scheme which proposed to extend the franchise to a degree commensurate with the increased spread of education and political knowledge.

Lord RUSSELL, contenting himself with a passing

reference to the items of foreign policy alluded to in the Speech, addressed himself to the paragraph relating to Reform, from which he inferred an intention on the part of the Government speedily to introduce a bill dealing with that subject. He imputed to the leaders of the present Government that they had in former sessions resisted all propositions to lower the borough franchise, and had met the moderate bill proposed by the late Government unfairly and disingenuously. After vindicating the separation of the question of the franchise from that of the redistribution of seats, which, he contended, would have impeded and delayed a settlement of the question, Lord RUSSELL promised to consider upon its merits any bill which the Government should propose, and would rejoice to support one which should confer the franchise upon a large body of the artisans of the country who are well qualified to possess it. Any delusive attempt to deal with the question he denounced as only tending to foster agitation for manhood suffrage, which few members of either House of Parliament at present were disposed to support.

Lord DERBY declined to discuss the merits of the various Reform propositions that had been made since 1832, and contented himself with announcing that the Chancellor of the Exchequer would on Monday next state the course proposed by the Government in respect to the Reform question. He, however, reminded the House that any attempt at a satisfactory settlement of the question must be unsuccessful if approached in the spirit and temper evinced by Lord Russell. The question must be considered dispassionately, and not in a party spirit, if it were to be settled at all, as there was no possible Government which at present could carry a Reform Bill unassisted. The late Government had tried and had failed, notwithstanding a large apparent majority, but its defeat was due not merely to its opponents, but also to its supporters. Mutual forbearance and abstention from recrimination were necessary to obtain the passing of any measure upon this long agitated subject. Referring to the subject of the Alabama claims, Lord DERBY described the course of the negotiations, and declared that if the United States desired arbitration upon any precisely specified question the Government was prepared to meet them in a friendly spirit, and if an impartial arbitrator could be agreed upon, to submit to him the questions at issue.

The Address was then agreed to, and the House adjourned at half-past seven o'clock.

In the Commons, Mr. DE GEX moved the Address, and in concluding his speech he expressed his satisfaction in assuming that the Government was prepared to attempt the solution of the Reform problem. The country, he maintained, though it might be desirous to admit a larger portion of the working classes, was not anxious for revolution or for democracy, and feeling certain that no practical measure could be passed without the co-operation of both sides of the House, he exhorted the Government not to undertake the task of revising the constitution if they should have reason to believe that the question would be approached in a factious spirit.

Mr. GRAVES seconded the motion, congratulating the Government on the extensive programme of important reforms which they had submitted to the House. In advertent to the question of Parliamentary Reform, he admitted that a measure was a necessity, but suggested that as it had advanced but little in the hands of party, the House should take the settlement of it into its own hands.

Mr. GLADSTONE, who was loudly cheered, commenced by intimating that he did not intend to propose an amendment, and should deprecate any such proposal by others. On the contrary, he cordially approved all the more important paragraphs of the Speech—specially particularising those relating to the Confederation of the North American States, the proposed legislation on the landlord and tenant question, and the decision not to propose the further suspension of the Habeas Corpus Act in Ireland. After asking whether papers would be produced in reference to the Cretan insurrection, Mr. Gladstone touched next on the "trades union" paragraph, deprecating strongly the idea that the relations between masters and workmen were more menacing now than at any previous time, and laying it down, as a cardinal principle in discussing these questions, that both masters and men had the fullest right to combine, so long as their associations did no injury to the rights of others. In commenting on the absence from the Speech of the results of the Bribery Commissions—which, he assumed, arose from the fact that the Government had not received all the reports—he dwelt emphatically on the importance of endeavouring to put a stop to electoral corruption, which had become a matter of national dishonour and which was spreading in foreign countries a feeling of distrust in representative systems. The language of the paragraph relating to Reform Mr. Gladstone characterised as enigmatical; but while urging the unfairness and inconvenience of pressing the Government for any precipitate explanation of their views, and enforcing the duty of Parliament to accept an adequate measure from whatever quarter it came, he, in a tone of warning, construed the paragraph as meaning that Ministers would on the earliest possible day state to the House the measure which they on their own responsibility thought best fitted to secure not only an effectual but a speedy settlement.

The CHANCELLOR of the EXCHEQUER, who was also warmly welcomed by his friends, made a brief reply,

and announced, amid general cheering, that on Monday next he would make a full explanation of the course intended to be pursued by the Government on the Reform question.

The address was then agreed to without further debate, and the House adjourned at ten minutes to seven o'clock.

In the early part of the evening there were abundant notices given on behalf of the Government, and by private members, who are thus summarised in the *Telegraph* :—

The results of departmental industry were developed in the shape of the promise of bills for the relief of insolvent railways and the metropolitan poor; then there is to be instant execution done on passing tolls in shipping; trades unions and combinations, whether of masters or workmen, are to be dealt with; more than hints were given of the coming of uniform rateability; the vexed question of land tenure in Ireland is to be manipulated in two measures; the principle of the Factory Acts is to be extended; and Bankruptcy Law is to be codified into legal perfection. The House did not overtly express, after its manner, a feeling that the Government was protesting too much; but there was a silence in the reception of this programme, which may be taken to be significant in that sense. Then came the notices of private members; Mr. Gregory opening with an intimation of a dissertation on Canadian affairs; Mr. Seely followed, with a searching notice of motion on dockyards; and then, in curt but emphatic phrase, Mr. Hardcastle proclaimed the renewal of his assault on Church-rates, and was greeted with what was literally a burst of cheers. A sound against the malt-tax came from the Ministerial side, Mr. Clara Read being the agitator; and variety was certainly satisfied by the next four notices—when Mr. O'Sway spoke of the abolition of flogging in the army; Mr. Monsell threatened an attempt to do away with the last Catholic disability in Ireland, the right to the Lord Chancellorship; Mr. Watkin declared for a select committee on the law of limited liability; and Mr. M'Cullagh Torrens renewed his movement for dwellings for the poor.

Mr. Hardcastle will introduce his Church-rates Abolition Bill on Tuesday next.

LATEST FOREIGN NEWS.

It seems that, in deference to public opinion, the Emperor of the French has materially altered his plan for the reorganisation of the army. The *France* of last evening announces that the new scheme which will shortly be promulgated will be found much more acceptable than that published in the *Moniteur*.

If we may believe a Paris telegram, the insurrection in Candia is wholly quelled. Even the Sphakiotas are joining with the Turks in resisting the landing of any more foreigners to join the insurgents.

Most stringent measures are being taken in Holland and Belgium for the suppression of the cattle-plague. In Holland a commission has reported in favour of killing every head of cattle in the infected districts. Prussia has ordered the strictest examination of everything coming over the border from Holland. No parcel is passed which contains hay or straw.

Thirty of the miners who took part in the riots at Marchienne, in Belgium, have been arrested, including the principal ringleader. This has had the effect of restoring order, and the men belonging to the different factories and coal-mines near Marchienne have now resumed work.

The Emperor of Austria has entrusted Baron Beust with the formation of a new Ministry. The Baron's programme is based upon the principle that the assembling of an extraordinary Diet would be inexpedient, because the German provinces have, to a great extent, abstained from taking part in the elections, and also because the understanding with Hungary has become an accomplished fact. The Emperor has, therefore, decided that the project for assembling an extraordinary Diet shall be abandoned, and that the opening of the ordinary Diet shall be deferred until the 18th inst.

A submarine telegram from New York, dated February 4, states that political affairs are dull, but a better feeling prevails in financial circles.

The *Telegraph* states that Mr. Thomas Hughes has been appointed on the Commission to inquire into the organisation of trades unions and other associations of employers and workmen.

MARK-LANE.—THIS DAY.

Very little English wheat was received fresh up to our market to-day, coastwise and by land carriage, and the quality, generally, was but middling. Notwithstanding the limited receipts, there was no improvement in the demand for either red or white parcels, and sales were only concluded by accepting fully the late decline in prices. The show of foreign wheat was fairly extensive. Even the finest samples were neglected, whilst, as regards inferior qualities, the trade was at a standstill, at quite the recent reduction. Floating cargoes of grain were very dull. Barley and maize were scarce, and tolerably firm in price. There was a fair show of foreign barley, but very little English. In all kinds sales progressed slowly, at the late decline. Malt was dull, at about late rates. Oats commanded very little attention. In prices no change took place. The supply was moderate. Beans were quiet in the extreme, and prices were still tending downwards. The quantity offered was somewhat extensive. In peas nothing of interest transpired, at about previous currencies. Flour was dull, on former terms.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	670	810	440	900	850
Irish	—	—	—	70	—
Foreign	400	940	—	880	590 bks.
					4,500 bks.

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Published by ARTHUR MIALI (to whom it is requested that all Post-office Orders may be made payable), 15, Boulevard-street, Fleet-street, E.C.

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TO CORRESPONDENTS.

ERRATA.—In the letter of Dr. Epps, published in our last week's number, were two misprints. For "bending need of sympathy" read "bending reed," and for "on which progress rests" read "on which progress rests."

The Nonconformist.

WEDNESDAY, FEBRUARY 6, 1867.

SUMMARY.

THE opening of Parliament yesterday detracts from the interest of a very busy week in political life. The pageant excited much out-door interest, and crowds were present along the route from Buckingham Palace to the Palace of Westminster to welcome their Sovereign with a cordial greeting, notwithstanding the unfavourable weather. Her Majesty was a spectator of, rather than a participator in, the ceremonial in the House of Lords, occupying the Throne with the royal robes around her, and listening with downcast eyes and ill-concealed agitation to the speech prepared by her Ministers in the name of the Crown, and read to the assembled peers and commons by the Lord Chancellor.

The festivities which ushered in the Session were too significant, as bearing upon the prospects of political parties, to be passed over in silence. The Ministerial leaders in either House gave the customary banquets to their supporters on Monday evening. Lord Grosvenor also mustered the denizens of the "Cave" around his dinner-table—with the notable exceptions of Mr. Lowe and Lord Elcho—as though the Adullamites were about to take rank as an independent party. The *Times* recommends them, instead of being "upheld as it were in space by the repulsion" of either side of the House, to re-enter the Liberal party on the Opposition benches. That party is said to have met Earl Russell on Monday night in very modest fashion—a sign, we suppose, that dissensions have not been healed, and that the question whether Mr. Gladstone or Earl Granville is to be the future nominal head of the Liberal party is not yet decided. Probably the first night's debate will have thrown some light on the state and prospects of the new Opposition.

Mr. Bright's interesting review of his public career at the meeting held at Rochdale last week, fully justifies the admiration expressed by his fellow-townsmen for his private character and his "long and distinguished career in advancing the social and political condition of the people." It is not surprising that the remarkable disinterestedness which has marked his public life, should not be appreciated by self-seeking politicians, any more than his persistent efforts "to establish friendly relations between nations of the earth." The chairman on that occasion very truly remarked that the secret of the calumnies heaped upon Mr. Bright was that he had always been the enemy of class legislation. We trust that the meeting subsequently presided over by the hon. member at Manchester to hear an address from The O'Donoghue, and promote union between English and Irish reformers, will bear substantial fruit during the present Session of Parliament.

Mr. Stuart Mill has taken by storm the students of St. Andrew's University who have elected him as their Rector. His elaborate address on education exhibited the philosopher's characteristic clearness and discriminating judgment. University education, he said, should be both classical and scientific, adapted not to cram young men with knowledge, but to make them capable and cultivated human beings. While the

dead languages should be learned for the sake of the literature they unlocked and the training they secured, he condemned the laborious idleness in which the schooltime is wasted away in the English classical schools, and the worse than pedantry of learning to write bad Latin and Greek verses. In the same discriminating spirit he surveyed the whole field of education and its relations to religion, the teaching of which in the dogmatic form was, he maintained, rather the province of the parent than of the university—the object of the latter being, "not to tell us from what authority we ought to believe, and make us accept the belief as a duty, but to give us information and training, and help us to form our own belief in a manner worthy of intelligent beings, who seek for truth at all hazards, and demand to know all the difficulties, in order that they may be better qualified to find or recognise the most satisfactory mode of resolving them." These and other delicate topics were handled with a faithfulness and judgment that disarmed the prejudices of a Scotch audience likely to be peculiarly sensitive on such subjects.

The United States Congress continues to legislate fiercely against the President, and the more violent members of the majority—as in the case of the Bill for admitting Nebraska as a State—try to put a stop to discussion by moving the previous question when a debate is imminent. Such tactics will be grateful to Mr. Johnson, whose impeachment now stands over, if it be not entirely dropped, till the meeting of the new Congress next month. As a substitute for the constitutional amendment, for which the votes of the requisite majority of States cannot be obtained, Mr. Stevens and his friends are said to be preparing reconstruction Bills, the main feature of which is the calling of new constitutional conventions, to be voted for by the whole loyal population. The President does not seem to have done any benefit to Southern society by the partial withdrawal of military protection, and his opposition to the Freedman's Bureau. The *Daily News* correspondent gives detailed accounts in order to show that the entire State of Georgia is literally ravaged by black-guard whites, calling themselves "regulators," who make a business of prowling about, and robbing and murdering negroes. In Texas the State judges and juries in combination wage a sort of legal war on the United States authorities, and the "citizens" execute obnoxious persons according to their own behests. In North Carolina secret revolutionary societies are being organised. "Everybody who knows anything of the condition of the South," says the writer referred to, "acknowledges that, if the military were withdrawn, and Mr. Johnson's theory of the status of the Southern States were rigidly acted upon, there would be neither in fact or in form any protection whatever for negroes or Unionists. And yet to continue military government in time of peace is practically to set aside the Federal Constitution."

THE QUEEN'S SPEECH.

If the speech put into the mouth of her Majesty by her Cabinet Ministers at the commencement of a new Parliamentary Session could be regarded as embodying the actual intentions of a Government, that which the Queen addressed to "my lords and gentlemen" yesterday might stand comparison with many of its predecessors. It cannot be said to be deficient in promises. If anything, it crowds them too closely together. The Session is to be one of great reforms—not excepting that which distances all others in importance—a reform of the House of Commons. How time is to be found for doing, before September next, all that Parliament is invited to do, is rather a perplexing problem. Considering that hopes are expressed that "deliberations conducted in a spirit of moderation and mutual forbearance, may lead to the adoption of measures which, without unduly disturbing the balance of political power, shall freely extend the elective franchise," there are, doubtless, ill-natured people who will suggest that the long array of administrative reforms which follow the all-engrossing one, is somewhat *de trop*, and who will perhaps suspect that the decision which put an extension of the elective franchise at the head of the procession could not have been arrived at until the rest of the measures had taken their allotted places. At any rate, the programme is a full one, and, looked at exclusively as a programme, indicates the determination of the Government to give both ample and useful employment to the Legislature for several months to come.

The portion of the Royal Speech devoted to

Foreign affairs will excite little controversy. The friendly and satisfactory footing on which England stands in relation to Foreign Powers—the hope of a durable peace in Europe, inspired by the termination of the Prusso-Italian war with Austria—the overture made to the Government of the United States of a plan for amicably solving questions still pending between them, with a view of "removing all grounds of possible misunderstanding, and of promoting relations of cordial friendship"—the failure of the attempt by England and France to effect a reconciliation between Spain and the Republics of Chili and Peru—the Cretan insurrection, and the efforts being made in conjunction with France and Russia to bring about improved relations between the Porte and its Christian subjects—and the now settled affair of Prince Charles of Hohenzollern—to each of which topics a separate paragraph is devoted, will hardly give rise to even a transient difference of opinion. The projected union of the Provinces of Canada, Nova Scotia, and New Brunswick, for which a Bill will be submitted, may, perhaps, meet with partial opposition, and the famine in India, now materially relieved by an abundant harvest, will call for searching inquiries; but all parties will hail with satisfaction the announcement that "exceptional legislation" for Ireland may be dispensed with—all will concur in acknowledging with thankfulness the great decrease of cholera, and the rinderpest—and all will hear with pleasure of the appointment of a Commission to inquire into the best means of permanently securing an adequate supply of pure and wholesome water for the metropolis, and for the principal towns in densely peopled districts of the kingdom.

Of course, we have the stereotype paragraph addressed to the House of Commons about the Estimates, coupled, however, with an ominous reference to an intended "moderate expenditure calculated to improve the condition of my soldiers, and to lay the foundation of an efficient army of reserve."

The Speech then announces in succession the measures, bearing upon the domestic policy of the country, which it is the intention of Government to submit to the judgment of Parliament. Foremost among them, as we have already intimated, are those which relate to an amendment of the representation. We gather from the cautious and evidently well-weighed words in which the subject is adverted to, that there is to be no attempt to stave off the inevitable change, by Boundary Commissions or the like—that a free extension of the franchise is to constitute a primary object of the Ministerial scheme—and that more than one measure will be required to give effect to the policy of the Government. We await the fuller disclosure with curiosity, and, in reference to it, feel disposed to adopt the advice of Iago,

"Wear your eye thus, not jealous, nor secure."

A Commission to inquire and report upon trades unions, with Parliamentary powers to make the inquiry effective, and with instructions to suggest any improvement of the law for the mutual benefit of workmen and employers, is wisely determined upon, and may, if thoroughly and honestly conducted, eventually lead to highly desirable results. An extension of the provisions of the Factory Acts to other trades, and to workshops where women and children are largely employed; measures designed to correct evils which have injuriously affected the condition of the mercantile marine: a Bill to extinguish exemptions from local charges on shipping; one to enable railway companies which are unable to meet their engagements to arrange their affairs; "measures" for improving the management of sick and other poor in the metropolis, and for the redistribution of certain charges for their relief; various schemes of law amendment, including the Bankruptcy law; and an Irish landlord and tenant Bill, which "without interfering with the rights of property, will offer direct encouragement to occupiers of land to improve their holdings, and provide a simple mode of obtaining compensation for permanent improvements"—here, at least, is an ample bill of fare.

Behind this goodly show of legislative schemes, the objects of which we view with such complacency, and the detailed provisions of which are as yet unknown, we see an Administration composed of men who have hitherto been best known to us as the obstructors of progress, administrative as well as political—above all, we see the persistent, passionate, factious opponents and destroyers of the moderate Reform bill of last Session. What are we to believe? Are the men changed, and will they honestly recant their former professions? Or are they insincere, masking their real objects behind a basket-load of promises? Why should we pretend to shut our

eyes upon the past careers of these men? When have they ever redeemed the expectations they have raised? Most agreeable will be our disappointment if they are about to do so now. But surely we shall only act in a rational manner if we suspend our faith in words until they are verified by corresponding deeds. We will not say that it is impossible to get a satisfactory Reform Bill from men like Lord Derby and Mr. Disraeli, for we remember that Catholic Emancipation was carried by the Duke of Wellington, and the repeal of the Corn Laws by the late Sir Robert Peel. But we must plead an excuse for the present, for not being allured to the hook by the ground-bait of a Royal Speech, and for preferring just now vigilance to credulity.

THE FIRST NIGHT OF THE SESSION.

For a few hours yesterday expectation was on tiptoe. To-day it will subside. Ingenuous people saw in a paragraph of the Speech from the Throne the reflection of a coming Reform Bill. The interpretation put upon it, or rather the light thrown upon it, by the chiefs of the Government in both Houses of Parliament destroys all illusion. They have raised the curtain sufficiently to disarm present opposition. Is not that enough for the occasion? Does not dexterity sometimes serve the purposes of statesmanship? At all events, the Address which might, perchance, have been used to overturn a Government, has been only a customary formality. The House of Commons met at four, and quietly dispersed before seven, after a little parleying, and some indifferent fencing.

But last night's comedy, dull though it was, has its meaning. The Commons met full of eager excitement. How well had Ministers kept their secret, how severe were the Tory evening papers on the Sadducees who had prophesied falsely and sneered at the notion of "Constitutional Reform" fresh from the Derby mint! There it stood—in *posse*—enshrined in the Queen's Speech. The members gathered in strong force, expectant but somewhat bewildered withal. Mr. Disraeli takes his seat with a very moderate welcome from his supporters, who may, for aught we know, have thought that he was going to seize the bull by the horns; or rather, to take down from the pigeon-hole that comprehensive measure which is said to have frightened the territorial magnates out of their propriety a few weeks ago. Did the right hon. gentleman feel himself a hero on that trying occasion? Mr. Gladstone also appears, and is greeted with a thunder of applause which would have abashed the editor of the *Edinburgh Review* had he been present. The Liberals, though they have not ventured on a gregarious banquet, and not even held a "caucus" meeting to parade their strength, are in spirits, and not yet crushed by the fear of the tables being turned upon them. Patiently they wait while the mover and seconder of the Address go through with painstaking scrupulosity their task of echoing the Royal Speech, and, that formality ended, they break forth into another and more sustained cheer, as their leader rises to cut short what might have been an exciting debate.

Mr. Gladstone was all suavity and reserve. He saw nothing to oppose in the Ministerial programme. There were weighty matters in the Speech from the Throne which were full of promise, and would have careful and candid consideration. But the Reform question must be grappled with as a reality. If the Government were going to deal with it, their Bill must be sufficient for the occasion, and promptly introduced. No illusions would meet the exigency. It is impossible to proceed with legislation in a proper manner till this matter is disposed of. Mr. Gladstone had no sarcasms to utter, but only words of caution, and promises of co-operation in any honest attempt to settle the question. Mr. Disraeli was neither agitated nor hurt at these courteous admonitions. He was glad they were going to be at peace for that night; and, after sundry sarcastic pleasantries, he jauntily promised that the House should not long be kept in the dark. On an early, he might say the earliest day, in fact next Monday, he would be prepared—to bring in a Bill? not exactly that, but—to state the intentions of the Government respecting Reform, or rather "to bring the whole subject before the House." But he had also a duty to perform. The House had been often accused of indolence and procrastination, and could now repel the charge. The Government had provided an ample list of measures, in discussing and passing which the House could show its assiduity and perseverance, and redeem its character. The farce was played out, and the House adjourned.

The country need hardly wait till Monday next to divine the intentions of the Government. We read their policy in the speeches of Mr. De Grey and Mr. Graves, who dwelt upon the impossibility of passing a Reform Bill, except by mutual concession, and a common basis of agreement arrived at without party spirit. The House should take the question under its own protection. We can hardly be mistaken in interpreting such remarks as an intimation that the present advisers of her Majesty have no Bill to submit to Parliament, but that they are ready—*anxious indeed*—to take the instructions of the Legislature on the subject. If the House of Commons can agree to pass a series of resolutions, after the plan suggested by Earl Grey, furnishing distinct bases for a measure, Mr. Disraeli is quite prepared to receive its commands. There is to be no coercion, no forcing on of unpalatable proposals. "If you will make known your wishes," we imagine he will in effect say, on Monday, "her Majesty's Ministers will endeavour to put them into a presentable shape for legislative discussion and action. If not, we are not to blame. You need not be idle. Here is a cluster of practical questions for your consideration, which a whole Session is not too much to mature."

Whether the House of Commons is likely to be flattered by this deference to its judgment, or whether it will regard the proposal as an abdication of the primary duty of the responsible advisers of the Crown, as a violation of constitutional usage, and as an attempt to conceal weakness and unwillingness by an appeal *ad misericordiam*, remains to be seen. It would be useless to discuss what is, as yet, only matter of conjecture. Assuming that the Government has no Bill to lay before Parliament, and assuming also that Mr. Gladstone's splendid reception last night means that the Liberals, as a party, are prepared to follow his lead, we may look forward to fierce conflicts, terminating perhaps in the retirement of a Ministry that cannot devise any mode of settling the Reform controversy. But such a desirable consummation can hardly be brought about without a distinct expression of public opinion against any attempt of a distrusted Ministry and a discredited Parliament to cobble up the question in the interest of the governing classes.

ITALY AND HER CHURCH.

A CORRESPONDENT whose letter we have inserted in another column, objects rather vehemently to the observations we made last week, on the separation of Church and State in Italy. We are always disposed to listen, not only with patience but with gratitude, to the teachings of our friends, especially when they thereby endeavour to give us a clearer apprehension of our own principles. But we really submit that it is quite possible to hide a great question behind what may be justly described as technical and incidental considerations, and rather to hinder than promote a cause of immense importance by failing to discriminate between it, and the accidents with which it may be associated. It may be, that we underestimated the endowment which the Roman Catholic Church in Italy has been suffered to retain—it may be that the impolicy of leaving so large an annuity under her control is more likely to lead to serious consequences than at first glance we supposed—but to the main drift of the article animadverted upon we still adhere, and so far as we are aware our views of what constitutes the union and the separation of the Church and State, have undergone no essential alteration since first we commenced writing upon the subject.

We spoke of the Bill now before the Italian Parliament as completely carrying out our principle. What is our principle? That the respective provinces of religion and civil law, of the Church and the State, are entirely distinct in kind—that the forces of the one are spiritual, while those of the other are temporal—and that any attempt to put the proper affairs of the one under the government of the other is prejudicial to both. The Church ought not to undertake the business of the magistrate—the magistrate ought not to impose his rule upon the Church. This principle is being carried into legislative effect in Italy, the very last country in Europe in which one could have anticipated such a change, and we naturally expressed our wonder and joy at the prospect, hoping that, in this respect at least, England would follow her example.

Our correspondent does not distinguish between an endowed Church and a law-established Church. Quoting the following passage from a paper of the late Dr. Wardlaw, read at the first Anti-State-Church Conference—"it would be no very puzzling question—from an established church subtract its endowments,

how much of its establishment remains?" he appears to think that we are chargeable with a forgetfulness of first principles in describing the Church of Italy as about to be separated from the State when she is allowed to carry away with her a handsome dowry. Now we suggest that Dr. Wardlaw was speaking of Church Establishments in this country, of which unquestionably the golden tie by which they are bound to the State, is almost the whole remaining tie. But the suggestion which his query makes, although true of a particular Establishment now, was not true of it two hundred years ago, nor is it true of the Church of Italy, or of Spain, in the present day. The Establishment of the Church in Italy has consisted chiefly of the legal suppression of all differing faiths, and the punishment of those who dissented from it—of exemptions, immunities, privileges, and powers given by law to the priesthood—and not, to the same extent as here, of the provision of maintenance out of state resources for the orders of men who ministered at her altars. All this is, or is about to be abrogated, and the mere fact that at the severance of the connection, the State, perhaps unwisely, allows the Church under certain conditions, to retain in her separate existence more than half the property which she has until now enjoyed, no more neutralises the principle of separation than a similar concession did in Virginia when Jefferson drew his famous Act.

We passed no opinion, that we are aware of, on the *mode* by which separation has been effected in Italy, save to remark upon the liberality which Ricasoli has displayed. We did not call it "our" mode. We did not suggest that it might be either safely or wisely adopted in this country—though we did suggest that there are differences of fact in the two countries which may justify differences of treatment. It may be that in allowing a farthing of national property to remain in the possession of a disestablished Church, the State "violates a sacred trust," in the letter, if not in the spirit. But it is not the first time we have advocated generosity in the settlement of this most momentous question, and though we admit that generosity may go to foolish lengths, as it possibly may have done in the Southern Peninsula, and the State may have been guilty of great impolicy, we refuse to acknowledge that "our" principle has not been carried into effect in all its really important bearings. The Church of Italy will be a handsomely endowed Church, and all endowments we look upon as evils—but it will still be what we have ever contended for as a primary object—"a free Church in a free State."

INDEFINITENESS.

"It is in vain to try to conceal the fact," says the *Pall Mall Gazette*, "that the secret of the loss of prestige in the pulpit, lies in the transitional state of religious faith, and the indefiniteness of the phraseology in which religious truth is presented." The short article (Jan. 24) of which the foregoing remark is the winding-up, is somewhat less sweeping in its tone, than if taken alone the remark itself might imply. Other reasons, and motives which are not reasons, are indicated as among the causes by which artisans are led to absent themselves from public worship. Without pretending to measure very exactly its weight, or the extent of its operation, we are willing to believe that there is some actual force in the consideration pointed out. The indefiniteness complained of, is, we think, sometimes real, and sometimes only apparent. When only apparent, it is an unavoidable consequence (to revert to our quotation) of "the transitional state of religious faith." Identically the same truths, may for a time meet with only slow and doubtful recognition as the same, when they come before us, not in old but in new phraseology. Where familiar forms of expression have been so tampered with, or so worn threadbare, as to necessitate the substitution of new, the old thought, or the eternal truth, ought to be reproduced if possible with no other change than the winnowing away of unintentional exaggeration, or the dropping out of obscurities to which the inadequacy of human speech had given rise, and which, now, more copious and flexible verbal resources make inexcusable. Suppose this attempt honestly made, and made on the whole with success. There are still difficulties remaining. Not only has the preacher to make himself gradually understood by his own congregation, and to prove by showing them the same ideas in various aspects and relations that they are the same ideas which they have always held sacred; but it is not certain, nor indeed likely, that his mode of presenting truth will exactly resemble that of other preachers, while

perhaps all the time they and he are alike honest and scriptural, and indeed one in their creed. Those who happen to hear these men one after another, may very well take away the impression of indefiniteness, or of "an uncertain sound." The possession of a common vocabulary to use in handling any subject, is a very great help to definiteness, if not a necessary condition of it, and it will be some time, it is probable, before such a common stock of theological terms will again come into existence and use. There may be an apparent want of definiteness then, which is either not real, or not due to any defect of clearness in the preacher, or any violation on his part of the laws of thought. But this vindication would not be alike just in every case. There is such a thing as windy declamation, and random volubility in the pulpit, and for this we have not a word of apology. There is also a vague and feeble style of composition, which is due not so much to the preacher's carelessness or sloth, as to his being too much engrossed in other labours, to exert his mind in study. Neither do we defend this, as excusable. If the fault is not the preacher's, there is a serious fault to be found somewhere. If a man whose mind might with sufficient time and opportunity be braced to vigour and directness, is kept in a state of comparative mental inefficiency, by an overwhelming load of official ministrations among the sick and the poor, this proves that the principle of division of labour needs a much wider extension in the Christian church, if not so wide as it has received in industry and in trade. Either some portion of his pastoral and merciful works should be done for him by others, or he should have aid given him to provide those who need and crave it with spiritual nourishment, not in its intellectual texture falling far below that of the literary, and scientific, and political matter which is supplied to them plentifully and daily.

Having accepted with these explanations, what we regard as a real and serviceable contribution towards the elucidation of a difficult subject, we will now add a hint of our own. It is that if theologians sometimes fail to meet the demands of an appetite whetted by natural science, or by a literature which it now tinctures everywhere; on the other hand, the very popularity of natural science is leading men to rest content with insufficient and indefinite views of theology. This also, though it was not suggested to us by the *Pall Mall Gazette*, we shall venture to illustrate by an extract from its pages, not from any original article, but the columns of correspondence. A few weeks ago, the Duke of Argyll's book on "The Reign of Law," was reviewed favourably in that journal. Upon this followed soon after, a letter from Professor Tyndall, calling in question a doctrine which the book expounds, and which the reviewer had supported, namely, that physical forces which viewed separately operate according to invariable conditions, are, through their capacity for endlessly varied combinations, perpetually flexible to the Divine will, and therefore not beyond the possibility of perpetually being modified in their action, as in answer to prayer. The letter itself consisted only of a word or two, introducing an appended "brief extract from an unpublished essay on a kindred theme." The closing sentences of this are as follows:—"The hold of this belief upon the mind derives its strength [what is referred to is a belief in 'the changeability of nature,' a phrase which we are not sure that either the author of the 'Reign of Law' or his reviewer would approve of] from the inner warmth, force and elevation, with which it is so often associated. It is plain, however, that these feelings may exist under the most various forms. They are not limited to Protestantism; they are not even limited to Christianity. They are the common property of worshippers in every age and clime, pervading in his noblest moments the thoughts of even the scientific man. They constitute, in fact, the primal powers of man's religious nature. They find utterance in the battle-cry of the Mahometan. They take form and colour in the hunting-grounds of the red Indian, lifting both of them upon a tide of victory above the terror of the grave."

We entertain the highest admiration for the eloquence of the writer of these words, and for what he no doubt prizes more, his great power of scientific exposition. Of Professor Tyndall's religious belief we know as little, as of what may have been his theological studies. We avail ourselves of his language, simply because it gives a clear statement, and from a quarter worthy of respect, of impressions which we believe exist in very many minds, and the source or occasion of which we think deserves investigation. If it be true, as we have admitted, that religious teachers do not always seem to have had their thinking powers sufficiently disciplined by the tonic influence of contact with the realities of natural science, or by some equivalent study, is it not also true that the study of the material universe has of late attracted so large a relative share of attention as to

shoulder into the background, and sometimes into oblivion, the studies which regard man, or man, in his spiritual and moral aspect? This does appear to us to be an existing tendency, and a powerful one. We do not mention it here in order to lament, though we do lament, but simply to direct attention to it. It is partly to be accounted for by the great intrinsic interest of many of the more recent discoveries of science, and partly by the additional charm which these borrow from the brilliancy with which they are enunciated and taught. Whatever the cause, both among the working classes and other classes of people who think and read at all, the facts which admit of being expressed in terms of mathematical or chemical precision, are attracting a contemplation so intent and so habitual, that facts which repose on evidence quite as good of its kind, but of a kind altogether different, are in consequence more readily disbelieved in, and more frequently ignored. We do not know whether Professor Tyndall's remarks would be considered by himself as applicable to miracles, as well as to the fulfilment of prayers for the removal of cholera. Supposing, however, that they would not, we can hardly be mistaken in our conviction that there are not a few persons, in almost all ranks of society, who would adopt and apply them in the former sense. Christianity, they consider, and very justly, implies miracles. Miracles, they have fallen into a way of regarding as irreconcilable with that order and stability of nature, the spectacle of which fascinates their understanding. To explain the faith of those who believe in miracles, they employ terms to which no injustice is done in translating them into those of Professor Tyndall, and assume that the entire phenomenon of Christianity is accounted for by the existence of a religious sentiment which is universal to the human race. To solve the problem in this manner is, it may fairly be urged, not to solve it at all, but, however unintentionally, to evade it. Organs of hearing are universal, but this does not destroy the distinction between Beethoven's music and inarticulate noise. The faculty of vision is a universal human attribute, but there is still a wide gulf between solar light and heat and the fiery exhalations of a marsh. No one who has read the history of Rationalism by Mr. Lecky, will accuse that gentleman of a slavish regard for what is traditional or prescriptive. His testimony, though we think he understates the case rather than overstates it, is as follows:—"The history of self-sacrifice during the last 1,800 years has been mainly the history of the action of Christianity upon the world. Ignorance and error have no doubt often directed the heroic spirit into wrong channels and sometimes even made it a cause of great evil to mankind, but it is the moral type and beauty, the enlarged conceptions and persuasive power of the Christian faith that have chiefly called it into being, and it is by their influence alone that it can be permanently maintained."—(Vol. 2, p. 405.) Looking no further than at historical facts like these, are they the kind of consequences which ever would or could flow from certain sensibilities and powers of the human mind, unacted upon by any other higher and living agency? Do they admit of being set down to a universal religious sentiment, turned in this case upon conceptions which the mind has projected, as it were, before itself, and which, in their turn, react upon it, but which are really nothing more than the product of imagination and warm feeling? Till the arguments by which such a view can be maintained are brought forward, we have no alternative but to regard it as a most surprising assumption. It is, however, we believe, neither uncommon nor unpopular, especially among those whose tastes take the direction of physical truth. We are quite aware that it could be matched by assumptions at least as ill-supported and as loose as their reasoning, which have been made again and again from the pulpit. But it is not from the pulpit that the necessity for careful, close investigation of evidence, and of all facts bearing on any question considered, has been most strenuously insisted upon. Theologians have still something to learn, which they are beginning to do, from the thoroughness which natural science practises on its own peculiar ground. If the representatives of natural science should carry, as we have not the least doubt some of them will, the spirit of that thoroughness, if not all its tests, which are not all applicable, into the domain of theology, and work out for themselves some of its fundamental questions with completeness and discrimination, we are not at all apprehensive as to the conclusions which they would arrive at. On the contrary, we believe they would both gain a firmer hold upon the historic and spiritual realities of the Christian faith themselves, and assist, directly or indirectly, in removing one class of pre-

judices which now influence many an Adam Bede and Felix Holt; or rather, many a lace-weaver and working engineer in the world of fact.

MR. HENRY LESLIE'S CHOIR.

Though they gave a performance for charitable objects early last month, the first subscription concert of Mr. Leslie's choir did not take place till Thursday evening last, when they were greeted with a very full and fashionable audience in St. James's Hall. The programme was choice and varied. There were new part-songs, old madrigals, a brilliant pianoforte duet, and solos by Mesdames Lemmens-Sherrington and Sainton-Dolby. Though the songs of these accomplished artists were an agreeable change, and the bewitching style and dramatic force of the soprano singer were well matched by the finish and refinement of the contralto vocalist, the interest of the concert centred in the performance of the choir. Their unaccompanied singing was as near perfection as we can imagine, and can only be the result of high musical intelligence combined with the most assiduous culture and discipline. Occasionally, in some of the pieces, such as Morley's "My bonny lass," Pearle's "Take heed, ye shepherd swains," Piusotti's "The sea hath its pearls," and "The Lady Oriana," the audience was strongly impressed with the expression and delicate colouring that marked the singing, and the perfect clearness of the several voices, and their harmony in combination. Not the least valuable feature of Mr. Leslie's musical institution—if so it may be called—is the facilities it offers for the production, under the most favourable circumstances, of new compositions. Thursday's programme was unusually rich in this respect. There were new part-songs or madrigals by Mr. Barnby, Mr. H. Smart, and Mr. Leslie himself, several of which were so acceptable as to win an *encore*. But the most notable new piece of the evening was the conductor's new duet, "The Fan," written in the bolero style, and exhibiting all the best characteristics of Mr. Leslie's style, and an archness and animation to which the two lady vocalists did ample justice. We need hardly say that it was unanimously re-demanded, and promises to become a popular duet during the season.

Mr. Leslie's next concert (Feb. 13) will comprise the magnificent music of Mendelssohn's "Antigone," which is rarely performed. On this occasion the chorus will number 240 male voices, consisting of the members of Mr. Leslie's choir, the Royal Italian Opera, and the leading musical societies of London. The band will comprise the most distinguished instrumentalists of the metropolis. The Italian Symphony, "Ruy Blas" (overture), and the concerto for the violin, are also included in the programme. Herr Joachim is the violinist.

Correspondence.

THE LATE WORKING MEN'S CONFERENCE.

To the Editor of the Nonconformist.

SIR,—Taking much interest in this subject, and being anxious that it should accomplish its object, I venture to suggest the great importance of following it up by similar conferences throughout London. Indeed, unless something of this sort be done, I am afraid it will fall stillborn.

I would map out London into districts, and select from each district the best of the artisans you can find for the purpose, and invite them to a sort of sub-conference in their own locality with some of the leading church and chapel-going people of that neighbourhood. For example, in Blackfriars let them meet Mr. Newman Hall, Mr. Murphy, and some Churchmen. At St. Giles's let them meet Mr. McCree, Mr. Brock, and some Churchmen. At Greenwich with Dr. Miller—and so forth, through the metropolis. At these conferences endeavour to avoid the old and rather treacherous path of generalities, and try to come to particulars and remedies, and especially to this, viz., the importance and duty of religious workmen, such as Mr. Potter, acting as a species of missionaries to their own class.

The advantages of this plan are obvious—the chief being the power and opportunity such men would have in detecting and exposing the excuses, i.e., the mere excuses, with which this class of persons really deceive themselves. Let it not be said that in using this word I am unfair, for the fact is that excuses are as old as the Gospels; and our Saviour Himself, by His own example, has given us the right so to treat the refusal to accept the Gospel call to the feast. For after all we are dealing with human nature. Whether it is high or low it is alike fallen, and alike refuses to be subject to the laws of God, whether it be the "Greek" of Belgravia, or the "Barbarian" of St. Giles. It is true, therefore, we must seek for the real reason for the total neglect of public worship by the artisans.

While, therefore, recognising the importance and duty of meeting, as far as possible, all fair objections that are to be classed among excuses, we must be prepared to go to the root of the evil, and reverse Foster's essay, and inquire how it is that evangelical teaching in the present day is distasteful to the working classes. If we can accomplish this, and find the cure, we shall do the greatest service that any man can do to this generation;

for I verily believe that you will not only thereby gain the labourer, but also the gentleman. We may be sure that it will turn out that the fault, so far as preaching is concerned, has been in something untrue said, or something said untruly, or some truth left out, or perhaps in all three combined; and if this be cured you cure it for all classes. The truth, the whole truth, and nothing but the truth, is the only remedy.

One word as to the wives of the artisans. I think Mr. Lee, of Manchester, was right, that here is the weak place, so far as means are concerned. Win the wives over, and more than half your work is done. Let the Bible-woman be set to this work, and I am confident of great results. The wife will be the best missionary to her husband and children.

We must not be seduced into explaining away the essential truths of the Gospel. Man must be brought up to the standard, and not the standard lowered to the man.

Yours obediently,

JOHN BENNETT.

4, Serjeants'-inn, Feb. 4, 1867.

To the Editor of the Nonconformist.

SIR,—Sympathising with your correspondent "Suburban," in his desire to further the establishment of those remedial measures for which the promoters of the late conference hope to prepare, I most cordially support his suggestion for the formation of committees to aim at ministering to the poor in some of the most forsaken districts in the metropolis. The special heads referred to by your correspondent, to which the efforts of the committee should be directed, are all of them of pressing importance, but I think in arranging to carry them out, the precedent afforded by the Surrey Chapel Mission should be followed as closely as local circumstances will admit. From the success that has attended Mr. G. M. Murphy in his social as well as religious efforts in the neighbourhood of the New Cut, we may very reasonably conclude that what has been owned and blessed there would not be profitless elsewhere. My honest conviction is that one of the greatest blessings that could befall this vast metropolis would be the immediate establishment of a score of such missions, each with its varied social, educational, and religious organisations welded together and carried on with equal vigour. Indeed, Sir, I must own it has long been a surprise to me that with this example before the Church of what can be done by a devoted genial-hearted man with sympathies ever on the alert to promote the social and intellectual as well as religious advancement of the working population, similar efforts have not been organised in other districts. Well, now that this point has been mooted, now that the Church has been plainly, I had almost said bluntly, told of her shortcomings, I for one earnestly hope to witness the upspringing of agencies specially adapted to the requirements of the poor in our midst. As a step in this direction, I hail the practical suggestions of "Suburban," and will practically co-operate with him in any effort such as he proposes.

I am, Sir, yours respectfully,

AN ARTISAN.

Feb. 4, 1867.

SEPARATION OF CHURCH AND STATE IN ITALY.

To the Editor of the Nonconformist.

SIR,—I have read with amazement in your last number an article entitled, "Separation of Church and State in Italy." Your jubilant tone appears to me perfectly inexplicable, and being so, I cannot rejoice with you as I have often done at other times. I am compelled to write thus from many considerations to which it would be impossible to do anything like justice in one letter. Will you, however, allow me to call attention to one or two of these?

You tell your readers that Italy has adopted "our views of the relation of the Church to the State," and "in place of learning from England has become her teacher and exemplar." Now what has she done? She proposes that the Roman Catholic Church shall henceforth be left at perfect liberty to manage her own affairs, that all state control over her shall for ever cease. Now in your own language we ask, "But how about the property now vested in the Church?" It is worth while to remember here that this property has been well described by Voluntaries such as Hough, Ballantyne, Wardlaw, Marshall, and a host of others, and in papers read and received, and resolutions passed, at Anti-State-Church and Liberation Society conferences as *national property*. Accepting the statistics and calculations of the *Florence Times*, you tell us that out of this property 36,000,000*l.* sterling will be vested in the Italian Funds, as a perpetual endowment for the Roman Catholic Church. At the present price of Italian stock this sum would yield an annual income (in proportion to the population of Italy and Scotland) of much more than it costs to maintain the Established Church of the latter kingdom. If, then, as you tell us, Italy is to be "our exemplar," it would only be just and right in your estimation, and give a grand manifestation of the triumph of what you call "our views," if the British Government would give up all control over the Kirk, and leave her General Assembly, &c., to manage in their own way, and yet retain all the property from which her clergy derive their livings, or sell it, and invest it in the British Funds for their perpetual benefit. The adoption of such a course would be only doing substantially what Dr. Chalmers and his allies before leaving the Establishment, and when debating about patronage, &c., would have been glad to see done, and which, if done now, would no doubt lead back to the Church of their fathers the great majority of Free Churchmen who are now without her pale. I am not less surprised at your calling this plan "ours" than at your forgetting that it has been disowned by the most eminent men who have written on the relation of the Church to the State. If you will turn to the "Minutes of the (Anti-State-Church) Conference" of 1844 you will find overwhelming proof of the correctness of this allegation. You were yourself present at that conference, and occupied in it no obscure place; and well do I remember how you welcomed the papers read and the resolutions which followed them. Let me quote a little from these

papers and resolutions. Dr. Wardlaw so clearly saw and taught that an endowment from the public purse was of the essence of an Establishment, that he spoke thus:—"It would be no very puzzling question—From an Established Church subtract its endowments, how much of its Establishment remains?" (Page 31.) Again, speaking of State pay without State control, the very thing in which you wish us to imitate Italy, the Doctor says:—"The State, by yielding the control, violates a sacred trust, and at once exposes the funds of the community to the risk of non-application or mis-application, and, what is still more serious, the liberties of the country to encroachment and hazard from an independent and irresponsible hierarchy." (P. 44.) Do not let any one tell me that, after all, this was only Dr. Wardlaw's view, since that conference, honoured by the membership of the most distinguished voluntaries of the day, passed a vote accepting his paper and a resolution founded in a great measure thereupon (No. XII.), in which these words occur in reference to endowment without State control—"causing the State, by yielding its control, to violate its trust."

Speaking, then, for myself and many of the illustrious dead, as well as for many of the no less illustrious living, I say that we cannot adopt your language respecting the Italian mode of separating Church and State and call it "ours." We regard it as a "heavy blow and sore discouragement" to our principles in "the land of the muse, the historian, and the hero," and we sincerely pray that, as the British Parliament lately treated with deserved ignominy the Church-rate Bill when its sting was so cleverly abstracted by Mr. Gladstone, so the "Powers that be" will serve the measure which you (as we think) so inappropriately call "The Separation of Church and State in Italy."

I beg to remain,

ONE WHO SUBSCRIBED TO THE NONCONFORMIST AT ITS COMMENCEMENT, AND WHO HAS BEEN ITS CONSTANT READER UNTIL NOW.

February 4, 1867.

THE ORGAN AND THE SINGING.

To the Editor of the Nonconformist.

SIR,—It may be truthfully said of our Nonconformist pulpits in this year of grace, 1867, that they are filled by a body of men full of intelligence and integrity; by men who have made Dissent both powerful and respectable. It may truthfully said of our Dissenting congregations that they are numerous, benevolent, and zealous. It may be truthfully said of our services, that our sermons are excellent and unequalled.

But of our singing it must be said, that it is always no better than it should be, and often not so good as it might and ought to be. This is to be regretted, because it is the people's share in the service, and most of our places now have organs by the aid of which the congregations ought to be able to sing in tune and keep good time.

The fault of our singing is its slowness, looseness, and uncertainty; and this is almost always the fault of our organists, whose prevailing characteristic, bad taste, is usually painfully apparent. In the hope that a few of them may be induced to mend their ways, I will point out some of their defects and eccentricities, and proffer a few suggestions as words to the wise.

1. I was at a chapel last Sunday night, and actually between every verse the organist played a long symphony—a species of hornpipe, ending with a tremolo; this long pause between every verse was painfully tedious and completely destroyed devotional feeling.

2. It is a good plan to play over the tune before singing, and this is usually done; but almost always so carelessly and indistinctly that even with a very keen ear for music and an intimate acquaintance with sacred psalmody, I cannot always recognise the tune which is being caricatured; so far as the congregation is concerned this preliminary operation must be practically useless. A friend of mine the other Sunday led off the tune so softly that before he got to the end of the first verse he found that while he was playing one tune all the congregation were singing another.

3. We suffer much from the effects of "fancy playing." One verse will be played with all the "stops" on, then the organ is very loud, and the people sing heartily; the next verse, and nearly all the "stops" are taken off, the organ can scarcely be heard, many leave off singing, while the rest are undecided and sing feebly.

4. Sometimes this alteration from loud to soft, and from soft to loud, is effected three or four times in the same line by means of the "swell," and the strain is rendered rugged, goarled, and knotty.

5. The playing is frequently loose and irregular, the parts not being well kept together, one part jumping in front while another is dragging behind; such irregularity destroys the time and misleads the congregation. Not to be prolix, let me recommend—That the tune should be played over distinctly before singing; that all through the hymn the organ should be loud enough to be audible; that between each verse the pause should be very short, and the symphony should never be permitted; that the fingers of the performer should all move and fall together, so that the harmony may be solid, that every note should be slightly staccatoed, and that the playing should be rather fast and very hearty, so that the congregation may catch the inspiration and sing with heart and voice the praises of Almighty God.

I am, Sir, yours very truly,

W. A. ADAMS.

City, Feb. 4, 1867.

FREEDOM OF DISCUSSION.

To the Editor of the Nonconformist.

SIR,—As one of your regular readers, I am surprised to observe that complaints should have reached you of having given currency "to unsound theological doctrine" in the publication of Mr. Hume-Rothery's very able and excellent letters on the Established Church. The motto of your paper is, "The dissidence of Dissent, and the protestantism of the Protestant religion," and therefore I presume you do not undertake to prohibit opinions which may possibly be at variance with your own, but rather recognise the right of free expression in your journal, knowing with John Milton, that when "truth and falsehood grapple," truth will always "have the best of it" in "a free and open encounter." I am afraid, Sir, that even among Nonconformists, there are men who, under the plea of maintaining so-called

"evangelical opinion," would stereotype the creeds of their generation for all time to come, and establish a Dissenting "Index Expurgatorius," oblivious of the right of every man fearlessly and conscientiously to inquire for himself, without regard to traditional creeds and conventional usages. That the *Nonconformist* does, and should continue to, hold a neutral position in regard to theological doctrines, must meet the approval of every real friend to civil and religious liberty; though it may not harmonise with the views of persons to whom the sect is of more importance than the interests of truth.

I am, Sir, yours faithfully,
VERITAS.

WORKING MEN AND REFORM.

To the Editor of the Nonconformist.

DEAR SIR,—I should not have troubled you with a line from me, except for the letter of Mr. Edward Moore.

I quite sympathised with the observations made by Mr. Curwen, and I trust that in common with many reformers of long standing, who have drawn much of our political inspiration from your writings, we shall keep up a friendly look out that, as our "leader" advances in years, that "his bow abides in its wonted strength," and that its arrows are pointed to the enemies of progress and reform, and that no cross currents should by any chance turn them into the bosoms of our friends.

The insults which have been heaped upon working men have been so many and uncalculated for, it must not be wondered at if some strong action should be proposed to rebut them.

But under the guidance of Mr. Edmond Beales and his coadjutors, we may safely trust them for not exceeding the bounds of prudence or the law.

I remain, dear Sir, yours truly,

EBENEZER CLARKE.

Grove-road Villas, Walthamstow, N.E.,
January 28, 1867.

A SUGGESTION.

To the Editor of the Nonconformist.

SIR,—Will you permit me to suggest a means of helping the cause of God, which will probably meet with a cordial response from some of your readers? About Christmas time a friend came over to see me, and before he left placed in my hands a bank-note, saying that I might need a little additional help at that season of the year for the work I was trying to do. Unknown to him, I was just then needing a few pounds to meet a deficiency in connection with one or two of our extra works, and as my own portion appropriated to the Lord's work was exhausted for the year, the money came in most opportunely. I have thought that, in a similar way, much practical sympathy might be shown towards ministers who are placed over poor congregations. Nothing is so painful to ministers as begging from those who are not "cheerful givers"; and there are many who, from this cause, are sorely hindered in their efforts. They have few rich friends in their neighbourhood, and do not like to appeal beyond their own churches. Yet they are not unknown to wealthy laymen who, did they think of the need, would gladly help. Now, I would venture to suggest, that in allotting the money consecrated to religious uses, these gentlemen might gladden many a minister's heart, and lighten his work, by enclosing a small sum in an envelope and forwarding it "for the Lord's work" to some brother whom he knows to be surrounded by poor people. Very frequently this would prove more acceptable to the recipient than any token of goodwill sent for his own use and benefit. Trusting, that if you think this suggestion worthy of notice, you will kindly insert it.

I am, yours truly,

ALFRED S. RICHARDSON.

Southend, Essex.

Foreign and Colonial.

FRANCE.

The *France* and the *Etandard* both have special announcements assuring the public that the recent Imperial decree will be construed in the most liberal manner. So far as the press is concerned, most vexatious restrictions will be removed. By the new press law printers and publishers will only have to make a simple declaration of their place of residence and qualifications. It is believed that the newspaper stamp will be reduced to 3*c.* It is not yet known whether non-political publications will be subject to the same duty.

Marshal Niel, the new War Minister, has presented to the Council of State a bill, the effect of which will be, among other things, to raise the effective of every French regiment from 1,800 men to 2,400.

PRUSSIA.

The Sovereigns of Baden and Bavaria, preferring a partial cession of their prerogative to the danger of losing the better part of it in no very distant future, propose to place their military forces under Prussian command in the event of war. Prussia refuses to accept the offer, at least under present circumstances. Count Bismark has given the representatives of these States to understand that before he can enter into treaty with them they must, in accordance with Clause IV. of the Peace of Prague, have concluded a special alliance with each other. It is semi-officially announced at Berlin that Prussian policy aims at the formation of a South German Confederation rather than the extension of the North-German Confederation. The semi-official journal again warns the Belgian press that their attempts to irritate the French against Prussia "by means of systematic falsehood" is a violation of international law.

A Berlin semi-official paper, while announcing that the North German Parliament will meet on the 24th February, says that the preliminary deliberations on the constitution for North Germany are proceeding carefully. The essential bases have already been agreed to.

In the Berlin Upper House, the bill passed by

the Lower House for affording remuneration to the members of the North German Parliament has been rejected.

AUSTRIA.

There is a strong hope that the negotiations between the Hungarian Diet and the Vienna Government will be brought to a satisfactory conclusion. It is announced that the Emperor will shortly go to Buda, and that he has accepted the resignation of Count Belcredi, and appointed Baron Beust to succeed him as President of the Council.

The report of the Committee of Fifteen has been finally adopted, and will be submitted to the approval of the Hungarian Diet without delay.

RUSSIA.

The Representative Assembly of the Province of St. Petersburg having again petitioned the Emperor to confer a *bona fide* Constitution upon the realm, has been instantly dissolved and suspended. The majority of the Assembly thus treated consists of the highest nobility of the realm, who are in daily intercourse with the Majesty of Russia itself. Despairing of reform in the impoverished and illiterate state of the country, these wealthy and highly-cultivated noblemen are convinced that the only way to create an effective check upon the bureaucracy is by granting constitutional rights to the aristocracy.

AMERICA.

The ordinary dates from New York are to Jan. 28.

Resolutions have been introduced in the House of Representatives declaring that civil State Governments do not exist in the South, and that the South is not entitled to a voice in ratifying Constitutional amendments.

The Senate has passed the bill imposing additional limits to the President's appointing power.

Mr. Sumner, in a speech in the Senate, alluded to Mr. Johnson as an usurper and a monster of discord.

A Washington Journal, which is looked upon as the organ of President Johnson, publishes an article declaring that if the Radical majority in Congress continue their treasonable course, the Executive Government will arm its supporters. The President it says, will not forget his oath to defend the Constitution, and the army and navy will respond to his call. It further declares that President Johnson will serve out his term of office.

Secret revolutionary societies are reported to be organising in North Carolina.

Two more Fenian prisoners have been sentenced at Toronto to be hung on the 8th of March.

It is understood that the Judiciary Committee will not report upon the impeachment of President Johnson until the close of the present Congressional session. It is reported that John Burratt will be summoned to give testimony in reference to Mr. Johnson's alleged complicity in the assassination of President Lincoln.

The Indiana and Nevada Legislatures have ratified the Constitutional Amendment.

The recent decision of the Supreme Court of Alabama, declaring that the Government of that State was not destroyed by the rebellion, renders valid all contracts in Alabama under legislative enactment during the rebellion.

The Maryland Legislature has abolished the law permitting the sale of negroes into slavery for crime.

The Tennessee Legislature has amended the franchise laws so as to admit negroes to vote. The Supreme Court of Tennessee is considering the constitutionality of this step.

The Canadian Council has determined to pay all claims for damages by the Fenian raids, and to present the bill to the United States. Three British regiments have been ordered home from Canada.

MEXICO.

It would now really appear that the Emperor Maximilian is about to play his last card. Juarez is in possession of nearly all the chief towns of Mexico, as well as of the principal roads leading to the city of that name. If he succeeds in defeating the Imperialists who have gone out to meet him, nothing can save the capital from falling into his hands. The Emperor is enforcing a severe conscription—in itself a sign of weakness.

FOREIGN MISCELLANY.

One Joseph Atwell, a negro, of Louisville, Kentucky, has taken deacon's orders in the Episcopal Church.

The American papers announce the death of N. P. Willis, principally known in this country by his "Pencilings by the Way."

It is stated that over 2,000 removals from office were made by President Johnson during the Christmas recess.

One of the committees of Congress has lately obtained what purports to be the diary of Wilkes Booth, kept up to a week after the assassination of Mr. Lincoln.

Mr. James Gordon Bennett, of the *Henrietta* yacht, has been presented to the Emperor at the Tuilleries ball, and has also had a private audience of his Majesty.

The crown jewels of France will be exhibited in the Champs de Mars during the Universal Exhibition in a pavilion in the centre of the reserved park. This pavilion will be constructed in such a way as to sink into the ground at night.

At Kingston, South Carolina, twenty-two negroes met a horrible death by the burning of a gaol, the gaoler refusing to unlock the door after the building

was on fire. The only white prisoner escaped. The affair is to be investigated.

THE NEW REGIME IN JAMAICA.—Sir Patrick Grant is determined to show that in governing Jamaica he will not be influenced by the feelings evinced by the whites towards people of colour. He has appointed Mr. Benjamin Reid, a black gentleman who was formerly a slave on Chesterfield estate, to be a member of the road and municipal board of the district of Vere in connection with Mr. McKinnon, the custos, and other gentlemen of the locality. Mr. Reid is said to be eminently qualified for a seat on the board.—*Morning Star*.

RAILWAY ROUND PARIS.—The railway round Paris, on the left bank of the Seine, is now completed. It has been examined and passed by the authorities, and several experimental trains have traversed it. The execution of this portion connects the goods stations of all the great lines out of Paris without any break. The part just completed is about eight miles in length, extending from Auteuil to Ivry. The whole will be open for public traffic in a few days.

BEAR'S FLESH AND HORSEFLESH.—Bear's flesh is at this moment selling in the Paris meat-markets at the rate of 6*fr.* the kilogramme, or 1*s.* 10*d.* per pound. The consumption of horseflesh is increasing rapidly among the poorer classes in the different quarters of Paris. There are now no less than fifteen butchers' shops—four of which are in different meat-markets—for the exclusive sale of the new "viande," and there are four restaurants where horseflesh is the distinguishing feature of the carte. At particular places in the provinces horse-meat has become a staple article of trade. At Caudebec, for instance, 700 to 800 kilogrammes are sold daily in market.—*Pall Mall Gazette*.

HISTORY REPEATING ITSELF.—One cannot help noticing how the history of India is slowly and gradually being produced in China. An Englishman has charge of an arsenal at Nankin, and other Englishmen are teaching the Viceroy's troops the rudiments of drill. An Englishman commands a small disciplined corps at Ning-po, and now Frenchmen are about to establish an arsenal and gunboats at Foochow, under the auspices of a coalition prompted by jealousy of the power of Li-hung-chang and Tseu-kwo-fan. Officers of the same two nations disciplined the troops and officered the guns of rival satraps in India. Is the result to be the same?—*Times* Correspondent.

SNOWSTORM IN AMERICA.—A snowstorm, described in some districts as the heaviest that has occurred for ten years, began in the United States late at night on the 16th ult., and continued until noon next day, and in some parts much later. In Connecticut snow fell to the depth of twenty inches, and, being accompanied by a gale of wind, it drifted in some places to a depth of twenty feet. Railway travelling was much interrupted. New York was full of sleighs, and the wind moderating at night, the streets were more crowded with them than in the daytime. On the 18th more than 5,000 sleighs passed through the gates of the Central Park. The ferries became dangerous from floating ice, and difficulty of access to and exit from the boats, and many persons remained in New York at night rather than cross the water to their homes.

CHANGE OF POPULATION IN MASSACHUSETTS.—Dr. Allen, of Lowell, has been engaged in an investigation of the changes in the population of Massachusetts. He says that the population in 1860 was 1,231,066, of which number 805,549 were natives of the State, 165,413 emigrants from other States, and 260,114 emigrants from foreign countries. In the ten years from 1850 to 1860 the births were 110,313, but a considerable portion of these were children of foreigners, though put down as Americans in the table. The increase by foreign immigration in the same period was 99,205, and 41,487 natives have emigrated to other States. Massachusetts had gained in the ten years 10,884 by excess of American immigrants over American emigrants. Should the same process continue for thirty or forty years longer, the native-born population of Massachusetts will be in the minority. Upon this prospect the Springfield *Republican* comments as follows:—

Dr. Allen's figures seem to show, not merely that the foreign population of the State increases more rapidly than the native, but that in fact the native population is diminishing year by year, and the increase is altogether foreign. In 1864 the births in the State were 30,449, and the deaths 28,723; in 1865, the births 30,249, deaths 26,152. The births exceeded the deaths in 1864 by only 1,726, and in 1866 by 4,097. But the foreign population have from two to three times as many births as the American, and it follows that the American deaths actually exceed the births. This is confirmed by the figures from towns where there are few or no foreigners, and the deaths every year exceed the births. The question suggested by these facts and figures is:—Is the old Puritan stock losing its virility and running out? The town records show that in the first generation of settlers the families averaged from eight to ten children; in the next three generations, from seven to eight; the fifth, about five; and the sixth, less than three. The present average is less than this. The old physicians all notice this great falling off, and it is remarkable that it is quite as large in the country as the city. Does it come from our more artificial and unnatural life, producing a degenerate physical condition of women, or from a settled purpose with the married to have but few children? These are some of the questions raised by Dr. Allen, which he does not answer. The facts and figures are at least highly suggestive, and deserve the attention not alone of statisticians, but of students of social science and publicists generally.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Feb. 2, 1867, of which 273 were new cases.

UNIVERSITY COLLEGE.

A numerously attended and somewhat excited meeting of proprietors was held in the theatre of London University College on Saturday afternoon to discuss the recent resolution of the Council rejecting the Rev. J. Martineau as Professor of Mental Philosophy and Logic, although the Senate had reported that he was the best qualified candidate for the vacant chair. The meeting was held in reply to a requisition presented to the Council. Dr. F. J. Wood, fellow of the college, was unanimously voted to the chair, and briefly opened the proceedings.

Mr. ATKINSON, the secretary, read a communication addressed to the chairman of the meeting by "George Grote, James Booth, Edward Ryan, Belper, Edward Romilly, W. M. James, and T. W. Evans," the gist of which was that the appointment of professors was vested, by the express terms of the charter, solely and entirely in the Council, but that the Council ought to decide such matters with such aid as could be derived for the report of the Senate. "But, then, we are persuaded that communication with one another at the Council table would be most inconveniently restricted if it were acknowledged and felt by the members of Council that the friends and partisans of any unsuccessful candidate might cause a general meeting to be convened, and require from those who had voted an explanation of their votes."

What has been done in the case of [Mr. Martineau] may be done in the case of any other unsuccessful candidate. This is a new fact in the history of the college, and each member of the Council is bound to consider how it is proper for him to act, not merely in the present case, but also in any similar future case. After much consideration, we are satisfied that it is contrary to our duty to discuss publicly at the meeting either the reasons which we have ourselves given, or the reasons which we have heard given by others at the Council-table, in reference to Mr. Martineau as a candidate. We feel compelled, therefore, to decline attending the meeting."

Mr. ROBERT HUTTON said that Mr. Martineau had been for many years connected with a religion of which he (Mr. Hutton) cordially approved. With all the admiration, however, which he felt for Mr. Martineau, he could not forget that his whole public life had been passed in promoting religious opinions. He had been professor of a college which was opened to promote religious philosophy. Such being the case, the Council of University College were precluded by the intention of the promoters from electing him to that chair, the duties of which, even with the best intentions, he could not have discharged in accordance with the original intentions of the founders of the college. He should, as the best course to be adopted, and with a desire to be a peace-maker, move the previous question, or in other words that the question should not be put.

Mr. R. H. HUTTON then moved the first of three resolutions. It was as follows:—

That in the opinion of this meeting any candidate who is otherwise the most eligible for any chair or other office in this college or the school, ought not to be regarded as in any manner disqualified for such office because he is also eminent as a minister or preacher of any church or religious sect.

In the course of an elaborate speech he said that the Council entertained very delicate feelings of responsibility, and permitted their sense of responsibility to lead them so far as to appoint one professor of less knowledge in teaching power than another, lest his pupils should be induced to attend his religious teachings elsewhere. In his opinion a far greater responsibility was involved in appointing a man inferior in teaching power to another candidate who was at their service. In the case of the teacher his influence was certain, constant, and accumulative, while in the case of the preacher his influence would be altogether of an uncertain character. The chance of any of the pupils attending the religious services of Mr. Martineau was not a sufficient reason for declining to appoint him to the chair of mental philosophy. All the precedents of this college were against conditions of this kind being allowed to influence the election of professors. It was difficult to understand what connection there was between the teaching of mental philosophy and logic and the inculcation of religious opinions. The history of philosophy showed that the most valuable addition to philosophic teaching had been made by men more or less connected with theology. Had such a principle been acted upon as that which was put forward in defence of the Council in the present case, such men as Bishop Berkeley, Bishop Butler, Dr. Price, Cudworth, Coleridge, Whately, Maurice, Mansel, and Dr. McCoish, would have been declared ineligible. Why was theology picked out to be the special external danger of the college? (Hear, hear.) The Principals of Cheshunt College and Owen's College, Manchester, and other gentlemen in different parts of the country, had written to say they concurred in the resolution he had moved.

Mr. WALTER BAGGOT seconded the motion. The college, he said, was founded upon the broad basis of religious equality, and the *onus probandi* of the present proceedings most distinctly lay upon those who departed from that principle. On the barest grounds of expediency a departure from the fundamental principles of the college was an utter mistake. If the friends of the college seemed to palter with the principles upon which it had attained its present magnitude, and offended the classes upon which it exclusively depended, its existence was in peril, and they might as well close its doors. The principles of the college in the matter of civil and religious liberty were the sheet-anchor of the place, and if by making refined distinctions they once began to loosen it they would cease to exist.

Mr. R. HUTTON here moved as an amendment, "That this question be not put."

Mr. UDALL, in seconding it, said the meeting had

better look at the question boldly, and face the fact that the resolution meant to affirm that what the Council had done was not for the good of the college. (Hear, hear.) His objection to the resolution was, that it did not in any way touch the real point at issue—the acts of the Council; if it did he should be prepared to move that what the Council had done was right.

Some discussion here occurred on the effect of the resolution if it were passed. The opinion of the law officers was again read, also the charter of incorporation and bye laws, the general conclusion being that the resolution, while legal, was not binding upon the Council as a bye law.

Mr. D. CHRISTIE, in supporting the motion, said that no one really attached to the college could view without uneasiness and concern the rejection of a candidate for the late Professorship who was admitted to be the most eligible, but who happened to be a Unitarian clergyman. That uneasiness must be largely increased when it was remembered that the proceedings of the Council had led to the resignation of so able a Professor and celebrated a man as Professor de Morgan. That gentleman could not have taken such an extreme step without much grave deliberation and pain, and all who knew him would believe that a step so taken was more likely to be right than wrong. (Cheers.)

A letter from Lord Romilly to Professor Key was read by the latter gentleman, who had written, asking him to attend the meeting, and, if possible, to preside. His lordship, in the course of the letter, said:—

I was one of the original subscribers to the institution. I have been for more than thirty years a member of the Council. I took a great part in the framing of the laws and constitution of the college itself, and I necessarily feel the warmest interest in its welfare. All this is well known to you, and I only repeat it now in order that if you think it will be of any service you may communicate the opinion I express to you in this letter to the gentlemen assembled to-morrow. The real question to be decided at the meeting is practically this—is the Council to be bound by the report of the Senate as to the eligibility of candidates for a vacant professorship, or may the Council exercise an independent judgment of its own? (No, no.) Hitherto the power and duty of the Council to do so has never been called in question. I have known one case at least, and I believe more, where the Council departed from the recommendation of the Senate (but without access to the books, which I am unable to spare time for, I cannot cite the instances). I certainly, and as I believe most of the other members of the Council when I was a member of it, would not have consented to set if the exercise of our discretion was to be called in question by a public meeting of proprietors. ("Oh, oh," and "Hear.") I firmly believe further that you will never be able to find a body of high-minded gentlemen who will consent to act as members of the Council if such a fetter be imposed upon them.

Professor KEY in the course of his speech said that he respected Mr. Martineau, but he respected University College Council also, and he claimed for it the right of making their own selections, free from any appeal from the proprietary body, which of all others was the last that could fairly deal with such questions. One might as well ask the people who passed through Temple-bar to elect a professor as the proprietary body. (A laugh.)

Mr. HANKEY supported the amendment on the ground that the proprietors had not the right of interfering with the decisions of the Council; and Mr. J. YATES the resolution, because he believed it to involve propositions upon which it was necessary that some definite opinion should be pronounced.

Professor WALEY considered that interference with the Council in the matter of appointment of individual professors would be intolerable, and a course to which no high-minded gentleman would submit for a moment. But the embodiment of a general principle in the shape of a resolution with respect to the appointment of professors might safely be affirmed if the broad basis of religious toleration upon which the college was founded was likely to be interfered with, but he was not certain that there had been, in the case of the appointment under consideration, any interference with that great principle. The resolution before the meeting might be adopted omitting the words, "or the school," and some general terms might be added, urging that the principles of toleration and religious liberty should be always applied in the broadest manner.

Mr. R. H. HUTTON said he should have no objection to withdraw the reference to the masters of the school.

Mr. S. MORLEY objected in the strongest manner to any alteration whatever. There was not an atom of proof that the Council, in appointing the Professor, had been guided by reasons at variance with the principles they all advocated. If the Council were to be blamed for acting upon reasons satisfactory to themselves, merely because the Senate held different views, what was the use of investing the Council with responsibility? The Senate had better at once be empowered to decide upon such appointments, and the Council might be relieved from a responsibility which would be but a delusion and a sham. The characteristic of the University was that it was composed of men of all religious opinions, and there might be good reasons in the minds of such men as Lord Belper and Mr. Grote for not agreeing with the Senate. He stood by the Council, knowing nothing of the views by which they had been influenced, or of the religious opinions they entertained. The proprietors were quite ignorant of the motives that had guided the Council to their decision, but they did know that the Council was composed of honourable men. Believing they had acted for the good of the institution, he thanked Mr. Robert Hutton for his efforts to act as peacemaker, and would support his amendment. (Hear.)

Professor WILLIAMSON said that although the resolution enunciated a principle upon which all present would no doubt agree, it was open to the objection of being too general.

Dr. HODGSON supported the resolution, on the ground that it was the expression of a sound general principle, that would be an effective guide for the future, and would not reflect in any way upon the conduct of the Council.

Mr. STANSFELD, M.P., expressed his complete dissent from the opinions spoken by Mr. Morley, that there was no proof of the necessity of such a resolution as this being submitted. He would be no party to a resolution which, fairly interpreted, could be looked upon as a reflection upon the Council. He believed absolutely in their sincerity and honesty, as well as in that of every member of the Senate, although the document to which so much reference had been made seemed to say their honesty and sincerity had been impugned. The best course to be adopted, in his opinion, was to ask Mr. Hutton to content himself with the declaration of principle in the first resolution, and to withdraw altogether resolutions 2 and 3.

The Rev. S. NEWTH opposed the resolution.

Mr. QUAIN, Q.C., said he quite agreed with the requisitionists in lamenting the decision of the Council in their rejection of Mr. Martineau, who possessed eminent qualifications for the office, and whose position as a Unitarian minister would have been, had he been elected, entirely forgotten in the brilliancy of his teaching. While thanking the requisitionists for calling the meeting, he hoped, for the peace and prosperity of the college, the motion would not be carried.

A warm controversy followed on the propriety of modifying the resolution as had been suggested. The mover expressed himself willing to withdraw the second and third resolutions, but not the first. There were loud cries of "Vote," and other signs of impatience.

Sir F. GOLDSMID said he merely desired for himself and other members of the Council who voted for Mr. Martineau, to say that they had considered it wise to abstain from taking part in the present discussion.

After further interruption Mr. R. H. HUTTON's motion was put to a division, when it was lost by 37 against 42. This preventing the other resolutions from being submitted, a vote of thanks was given to the chairman, and the meeting broke up after sitting nearly four hours.

The two resolutions not put were as follows:—

2. That this meeting feels bound to record its regret that such a candidate for the chair of philosophy of the mind and logic was lately rejected by the Council, chiefly for an assumed disqualification of the nature above referred to.

3. That this meeting also feels bound to express its regret that the Council did not think fit, before filling up the chair above referred to, to summon the special court of proprietors, legally demanded by twenty of their number, in conformity with the bye-laws.

CLASSIFIED MATRICULATION LIST, JANUARY, 1867.

The following is a classified list of candidates who passed the late examination for matriculation:—

HONOURS.—R. G. Moulton, Clevedon College, Northampton (exhibition of 30*l.* per annum for two years); W. G. Rashbrooke, City of London School (exhibition of 20*l.* per annum for two years); G. Serrell, University College (exhibition of 15*l.* per annum for two years); J. Fison, Wesleyan Collegiate Institute, Taunton (prize of 10*l.*); J. S. Nicholson, New College (prize of 5*l.*); G. T. Lewis, Clevedon College, Northampton; W. J. Benham, Hampden House School; H. L. T. Sack, University of Bonn; J. Hopkinson, Owens College; H. St. J. A. Hunter, private tuition; E. J. Sewell, University College School; G. Vasey, private study; J. Jackson, Vale Academy, Ramsgate; R. Pendlebury, Liverpool College; J. Evans, Calvinistic College, Bala; J. B. Little, St. John's Wood Collegiate School; R. W. Genese, Liverpool Institute; J. Withey, City of London College and private study; J. N. Broughton, Wesley College, Sheffield; F. P. Hartley, private study; J. Bough, private study; G. J. Morris, Eldon House School, Clapham; J. D. Ellenberger, Pestalozzian School, Workshop, and D. C. J. Ibbetson, St. Peter's College School, Adelaide, equal; R. W. Moss, New Kingswood School; F. Chapple, Wesleyan Training School; W. Bristow, private study; F. J. Townsend, Cleveland College; W. Holborn, Mill-hill Grammar School; E. A. Schafer, Clewer House School, Windsor; W. J. Mar-ball, Brighton College; Fred. James Montague Page, City of London School.

FIRST DIVISION.—P. S. Abraham, University College; B. Addy, private study; H. L. Barlow, private study; B. Berliner, Jews' College; C. Bird, private study; W. Bolton, private study; A. M. Branfoot, Epsom College; G. W. Burn, private study; J. Bush, Highbury Training College; C. Cavanagh, St. Cuthbert's College, Ushaw; J. J. Cavill, City of London College; A. C. Clark, private study; A. E. Cowley, private study; J. H. Crosby, Edensfield House, Doncaster; G. B. Cundell, King Edward Sixth's Grammar School, Southampton; B. N. Dalton, City of London School; C. W. S. Deakin, private study; J. de Liefde, Gymnasium, Utrecht; F. H. Deverell, King's College; E. J. Edwards, Deytheur Grammar School; A. Erlebach, Independent College, Taunton; W. Erlebach, Independent College, Taunton; C. H. Fanshawe, Bedford Grammar School; R. E. French, Mount St. Mary's College; G. N. Godwin, private study; T. A. Grant, Philological School; C. J. Greco, private study; A. R. Hall, private tuition; R. Hickman, private study; S. Howell, private study; G. Ingledew, private study; T. W. Jackson, Grammar School, Donington; C. F. Jewesbury, Amersham Hall School; H. J. Johnson, Independent College, Taunton; H. Kirk, Minthorne House, near Preston; F. E. Lascelles, private study; W. H. Last, private study; J. T. Lewis,

Queen's College, Liverpool; A. E. Loughborough, Brighton College; A. E. G. Lowndes, King's College School; R. T. H. Lucas, Lincoln College, Oxford; P. Macdonald, Established Church Training College, Edinburgh; S. E. Meech, Cheshunt College; F. de Sola Mendes, Northwick College, Maida-hill; J. Methven, Established Church Training College, Edinburgh; A. W. K. Miller, North London Collegiate School; E. F. Miller, Wesley College, Sheffield; A. M. Mirrlees, Amersham Hall School; F. W. Moore, Classical School, Reigate; H. K. Moore, Classical School, Reigate; T. Moore, private study; H. C. Moss, private tuition; A. Muirhead, University College; A. C. Newcombe, City of London School; A. W. Owen, Adelaide House School, St. Helier's; S. C. Partridge, Doveton College; T. Pendry, Normal College, Swansea; F. Pennington, Highbury New Park College; J. M. Quiggin, Queen's College, Liverpool; L. S. Roberts, Highbury New Park College; M. Robertson, private study; P. Rogers, Normal College, Swansea; H. J. Rope, Ipswich Grammar School; W. T. Rowden, Royal School of Mines; G. M. Savery, Wesleyan Coll. Inst., Taunton; J. M. Scannel, St. Edmund's College, Ware; I. Sharp, private study; W. Spear, private tuition; H. P. Stokes, British Orphan Asylum; T. Street, private study; R. Thomson, Regent's Park College; P. P. Truman, private study; W. Turner, Epsom College; T. Unicorn, private study; S. H. Vines, Private Tuition; S. Wade, private study; T. J. Walley, private study; H. H. Walton, Merchant Taylors' School; E. G. Whittle, private tuition; G. C. Whitworth, Queen's College, Liverpool; W. J. Williams, Allesley Park College.

SECOND DIVISION.—W. Callum, private study; W. W. Carr, Winchester College; T. Carruthers, private study; H. Dustan, Victoria College, Jersey; J. E. Edwards, Normal College, Swansea; E. Flint, King's School, Canterbury; G. C. Franklin, Stoneygate School, Leicester; E. J. Homan, private tuition; W. D. James, Wesley College, Sheffield; W. Lightfoot, self-tuition; E. MacHarg, private study; F. B. Noble, private study; S. Osborn, Mr. Wren; H. C. Pope, Hailybury College; W. Rose, Castle House, Petersfield; A. Sangster, Grammar School, Camberwell; J. G. Thrupp, Royal Grammar School, Guildford; E. O. Walker, Thorn Park, Teignmouth; G. E. Walker, private tuition; J. M. Whitmore, St. Peter's College, Westminster; R. H. Willcocks, King's College; S. Williams, Grammar School, St. Asaph.

MR. J. STUART MILL AS LORD RECTOR OF ST. ANDREW'S UNIVERSITY.

Mr. John Stuart Mill delivered his inaugural address at St. Andrew's on taking the position of Rector of the University. About 190 students were present. The Vice-Chancellor opened the proceedings with prayer in Latin, and afterwards administered the University oath. The Rector was then invested with the robe of office, after which the Vice-Chancellor presented him with the degree of Doctor of Laws. Mr. Mill then delivered his address on university education. He defined its object to be not to teach the knowledge required to fit men for some special mode of gaining their livelihood, but to make them capable and cultivated human beings. In reply to the question whether education should be classical or scientific, he could only reply by the question, "Why not both?" He proceeded to dilate on the study of languages, and then commented on the value of logic as a part of intellectual education, declaring as that science did the principles, rules, and precepts of which the mathematical and physical sciences exemplified the observance. After passing in review and pointing out the value of the studies of physiology, psychology, political economy, jurisprudence, and international law, he proceeded to notice the subject of professorial instruction in moral philosophy, expressing the wish that it was more expository, less polemical, and, above all, less dogmatic. Passing next to religious education, he observed that the only really effective religious education is the parental—that of home and childhood. All that social and public education has in its power to do, further than by a general pervading tone of reverence and duty, amounts to little more than the information which it can give; but this is extremely valuable. He controverted the popular notion that religious education consists in the dogmatic inculcation from authority of what the teacher deems true. The pupil should not be addressed as if his religion had been chosen for him, but as one who will have to choose it for himself.

The various Churches, Established and unestablished, are (he said) quite competent to the task which is peculiarly theirs—that of teaching each its own doctrines as far as necessary to its own rising generation. The proper business of a university is different, not to tell us from authority what we ought to believe, and make us accept the belief as a duty, but to give us information and training, and help us to form our own belief in a manner worthy of intelligent beings, who seek for truth at all hazards, and demand to know all the difficulties, in order that they may be better qualified to find, or recognise, the most satisfactory mode of resolving them. I do not affirm that a university, if it represses free thought and inquiry, must be altogether a failure, for the freest thinkers have often been trained in the most slavish seminaries of learning. The great Christian Reformers were taught in Roman Catholic universities; the sceptical philosophers of France were mostly educated by the Jesuits. The human mind is sometimes impelled all the more violently in one direction by an over-zealous and demonstrative attempt to drag it in the opposite. But this is not what universities are appointed for—to drive men from what, even unto good, by excess of evil. A university ought to be a place of free speculation. The more diligently it does its duty in all other respects, the more certain it is to be that. The old English Universities, in the present generation, are doing better work than they have done within human memory in teaching the ordinary studies of their curriculum; and one of the consequences has been that, whereas they formerly seemed to exist mainly for the repression of independent thought, and the chaining

up of the individual intellect and conscience, they are now the great foci of free and manly inquiry to the higher and professional classes south of the Tweed. The ruling minds of those ancient seminaries have at last remembered that to place themselves in hostility to the free use of the understanding is to abdicate their own best privilege—that of guiding it. A modest deference, at least provisional, to the united authority of the specially instructed is becoming in a youthful and imperfectly formed mind; but when there is no united authority—when the specially instructed are so divided and scattered that almost any opinion can boast of some authority, and no opinion whatever can claim all—when, therefore, it can never be deemed extremely improbable that one who uses his mind freely may see reason to change his first opinion—then, whatever you do, keep, at all risk, your minds open; do not barter away your freedom of thought. (Applause.) Those of you who are destined for the clerical profession are, no doubt, so far held to a certain number of doctrines that if they ceased to believe them they would not be justified in remaining in a position in which they would be required to teach insincerely. But use your influence to make those doctrines as few as possible. It is not right that men should be bribed to hold out against conviction—to shut their ears against objections, or, if the objections penetrate, to continue professing full and unfaltering belief when their confidence is already shaken. Neither is it right that if men honestly profess to have changed some of their religious opinions their honesty should as a matter of course exclude them from taking a part for which they may be admirably qualified in the spiritual instruction to the nation. The tendency of the age, on both sides of the ancient border, is towards the relation of formularies, and a less rigid construction of articles. This very circumstance, by making the limits of orthodoxy less definite, and obliging every one to draw the line for himself, is an embarrassment to consciences. But I hold entirely with those clergymen who elect to remain in the National Church so long as they are able to accept its Articles and confessions in any sense or with any interpretation consistent with common honesty, whether it be the generally-received interpretation or not. (Applause.) If all were to desert the Church who put a large and liberal construction on its terms of communion, or who would wish to see those terms widened, the national provision for religious teaching and worship would be left utterly to those who take the narrowest, the most literal, and purely textual view of the formularies; who, though by no means necessarily bigots, are under the great disadvantage of having the bigots for their allies, and who, however great their merits may be—and they are often very great—yet, if the Church is improvable, are not the most likely persons to improve it. Therefore, if it were not an impertinence in me to tender advice in such a matter, I should say, let all who conscientiously can remain in the Church. A Church is far more easily improved from within than from without. Almost all the illustrious reformers of religion began by being clergymen; but they did not think that their profession as clergymen was inconsistent with being reformers. They mostly, indeed, ended their days outside the Churches in which they were born, but it was because the Churches, in an evil hour for themselves, cast them out. They did not think it any business of theirs to withdraw. They thought they had a better right to remain in the fold than those had who expelled them. (Loud applause.)

The Rector, after some remarks on the æsthetic branch of education—the culture which comes through poetry and art—concluded with a few words of advice to students to profit by the opportunities of improvement which they enjoyed. His reception by the students was most enthusiastic.

MR. GOLDWIN SMITH UPON PITT.

On Monday evening Mr. Smith concluded his series of lectures at Manchester on English political history by delivering the second of the two upon William Pitt. The chair was occupied by Mr. J. Stuart Mill, M.P.

The LECTURER said the root of the whole failure of the French Revolution lay in the absence of faith. Without a new faith humanity cannot advance into a new order of things. The present military despotism is an improvement upon the Bourbon monarchy, in so far as it embraces social equality and religious toleration; but if it be thought that, to Europe in general, Bonapartism is an advance with all the bloodshed, suffering, and havoc of the Napoleonic wars, let us first consider the progress which had been made before the revolution, under the forms of the old institutions, by such reformers as Frederick the Great, Joseph II., and William Pitt. The lecturer condemned both the coalition of despots against the revolution, and the proclamations of universalism by the revolutionary propaganda. Let us, he said, thank God that our day sees the fortunes of humanity, in this its critical transition from feudalism to the era of equality and justice, placed in safer and nobler hands. Italy had been oppressed, both by despots and by priests, yet nothing for which liberty need blush, nothing in which liberty cannot glory, is associated with the fair fame of Garibaldi. Massini has a breadth of sympathy, a largeness of intelligence, a grandeur of soul, far beyond those of any actor in the French Revolution. The German people is advancing through unity to political freedom. Freedom of the mind beyond all other races it already has. The French will not attempt to interfere with the development of new members of the community of nations. If the Bonapartes do they will find that Bonapartism can exist only in the hour of despair which follows an abortive revolution, and that the hour of despair is past. Of the bad effects of the French Revolution on the general interests of progress there could be no more signal or sudden proof than the conversion of Pitt to the side of reaction. He was as far as possible from wishing to attack the revolution. But the fears and passions of the court, the aristocracy, and the clergy had been

aroused, the progress of the revolution daily increased their excitement, and it was raised to the highest pitch by the declamations of Burke. No doubt, in his "Reflections," Burke was sincere. He was a worshipper of constitutional monarchy; it was his fetish; he loved and adored it with the passionate loyalty which, as an Irishman in his own country, he would have felt towards the chief of his clan. His philosophy afforded no firm and lofty ground of immutable faith in things unseen, from which he could form a rational estimate of political systems as things merely subservient to the higher life of man—venerable only for their utility, not to be altered without good reason, but, when there was good reason, to be altered or abolished without superstitious scruple, and destined, like all other parts of the outward vesture of humanity, to pass away before the end. When the French Revolution got beyond his consecrated type it forfeited his sympathy, and with a nature so passionate as his, to forfeit sympathy was to incur hatred. Fox behaved unwisely. He ought, in the interest of his cause, to have repressed the ardour of his sympathies, to have blamed the excesses while he showed the benefits of the revolution, to have pointed out how inevitable it was in France, how different was the case of the English from that of the French monarchy, how small was the danger in England of French contagion, and to have insisted that for whatever danger there might be, the right antidote was not war or violent repression, but timely measures of reform. He would thus have strengthened the hands of Pitt in the resistance which he was undoubtedly making to the war tendencies of his party and of the court. But he was the leader of the Opposition, and the function of a leader of opposition is at all costs and hazards to assail and to embarrass the Government. While the system of party government lasts it must be so. But let us hope that party government is not to be the end of all things, and that in the course of our political development we shall find a way of establishing a Government to which we may all feel loyal, and which we may all desire to support as the Government, not of a party, but of the nation. Pressed by his own party, unsupported in his resistance by the Opposition, Pitt, though the spirit of Adam Smith struggled hard and long within him, began to slide towards war. The execution of the King decided him. In the lecturer's belief, Pitt felt that he was doing wrong; but, though a patriot and a man of honour, he had not a God in his breast. He could not resign power, and break with all his friends. Reasoning like a financier, and seeing the depreciation of French assignats, he thought that it would be a short war. When he found himself undeceived in this, he made earnest and even humiliating efforts to buy a peace. The lecturer reviewed the several grounds which have been assigned for making war in this case, and found them all indefinite and insufficient. Among other pretexts it was said that we went to war on behalf of public right. But though the conduct of the Republican armies in the countries they overran was infamous, it was the fortune of war against those who had first attacked France. And our allies in defence of public right, what sort of champions of it were they? Austria, Prussia, and Russia, had just consummated the partition of Poland, the most flagrant violation of public right in history, and one against which, let them roll as many stones to the mouth of that sepulchre as they will, nature and justice will protest till right is done. It was sad to say it, but when Pitt had once left the path of right, he fell headlong into evil. Measures of repression were adopted throughout the kingdom, and a Tory reign of terror commenced, to which a slight increase of the panic among the upper classes would probably have given a redder hue. The juries in London and the large towns deserved gratitude, but the judges behaved not quite so well. The tenure of the judges is independent, but after all they belong to a political party, and to a social class. We were reminded of this pretty strongly the other day by the New Chief Justice of the Common Pleas. How to appoint judges who shall be strictly impartial in political cases is, it is to be feared, a problem still to be solved. Perhaps the nearest approach made to it is the Supreme Court of the United States. The worst reign of terror, and in no figurative sense, was in Ireland, which was put under martial law. When the appearance of the French army of liberation made it manifest that the Orange government of Ireland was not only criminal but dangerous, Pitt resolved to carry the union, and the union was carried by bribery and corruption of every kind. The union was a good and an indispensable measure. It was, as Pitt saw, the only chance of saving Ireland from Protestant ascendancy and provincial tyranny; and legally of course it was perfectly valid. To give it moral validity it required the free ratification of the Irish people. When the union is what Pitt declared it was to be, a union of equal laws, that ratification will be obtained. The lecturer noticed Pitt's deficiency as a war Minister. He had not his father's eye for men. He was open to a worse censure than that of failing to distinguish merit. When he allowed himself to be made Minister by an unconstitutional use of the king's personal influence, he had sold himself to a fiend, and the fiend did not fail to exact the bond. Twice Pitt had the original weakness to gratify the king's personal wishes by entrusting the safety of English armies and the honour of England to the incompetent hands of the young Duke of York. But could promotion by merit be expected at the hands of governments whose

essence was privilege? It was against promotion by merit that they were fighting. To accept it would have been to accept the revolution. Pitt did not know why he had gone to war, and therefore, when he found himself abandoned by most of his allies, the rest requiring subsidies to drag them into the field—the cause of Europe, as it was called, thus renounced by Europe itself—everything going ill, and no prospect of amendment, he did not know how or on what terms to make peace. This was called his firmness. At last, in 1801, peace, and an ignominious peace, was inevitable, and Pitt retired. But he came into power again to conduct a war, and this time a necessary war; for with the perfidy and rapine of Bonaparte no peace was possible. The struggle with him was a struggle for the independence of all nations against the armed and disciplined hordes of a conqueror as cruel and as barbarous as Attila. The lecturer looked with pride upon the fortitude and constancy which England displayed in the contest with this universal tyrant. The position in which it left her at its close was fairly won, though she must now be content to retire from the temporary supremacy, and fall back into her place as one of the community of nations. But Pitt was still destined to fail as a war Minister. Trafalgar was soon cancelled by Austerlitz. "How I leave my country!" were Pitt's last words, and perhaps his truest epitaph. They well expressed the anguish of a patriot who had wrecked his country.

POLITICAL MEETINGS.

An enthusiastic meeting of the inhabitants of Rochdale was held on Wednesday, in the Theatre Royal of that town, for the purpose of presenting an address to Mr. Bright, M.P., as a public refutation, by his fellow-townsmen, of the aspersions which had been cast upon him by his political adversaries. Mr. H. Kelsall, who presided, and who had known Mr. Bright for forty years, declared that the accusations made against that gentleman were wholly false, and that none knew this better than the people of Rochdale. The address expressed the highest admiration of the private character and distinguished public career of Mr. Bright, and referred to the great services which, in conjunction with Mr. Cobden, he had rendered to the country in the Corn-law agitation. Mr. Bright, in reply, delivered an eloquent and powerful speech, in which he reviewed his public life and the most important measures which he had advocated since he entered Parliament. He expressed his unquenchable sympathy with the toiling masses of his fellow-countrymen, and said that the support which he now received from millions of them sustained him under all the falsehood and malice of which he was at present the subject. Nothing could exceed in enthusiasm the hon. gentleman's reception.

A Reform Club was inaugurated on Monday at Manchester by a political banquet, at which about 100 of the leading Reformers of the city were present. Amongst the guests were Mr. J. S. Mill, M.P., and Mr. Goldwin Smith, both of whom addressed the company. Mr. Mill spoke on the necessity of political progress to prevent the otherwise inevitable loss of civil liberty. He also alluded in a few eloquent words to the great evil of the present day—the standing armies of Europe, and urged his countrymen to follow the noble example of the Americans, and to have instead of an increased aggressive army, a defensive army consisting of the whole people. Mr. Goldwin Smith, in his speech, alluded to what might be expected from a reformed Parliament, and dwelt at considerable length on the benefits University reform especially would confer upon the nation. A letter was read from Mr. Gladstone (who has been made an honorary member of the club), in which he stated that though unable to be present, his thoughts on that, as on every day, would be "very anxiously directed towards the attainment of the salutary changes which, he trusted, the session now about to open may see accomplished."

On Thursday night Mr. Horsman, M.P., and Mr. Doulton, M.P., addressed their respective supporters on political affairs, both at select dinners. Mr. Horsman at great length vindicated the course he has taken on the Reform question, and declared that he should continue to oppose any measure which proposed to give any class a monopoly of power. The failure of the bill of last session was due entirely to its inherent defects. During his speech Mr. Horsman defended Mr. Gladstone from the charge of indiscretion and irritability of temper. Mr. Gladstone, he said, had simply undertaken a task which he could not perform, because the House of Commons disapproved of the bill. Had it been otherwise they would have heard nothing of Mr. Gladstone's temper. Mr. Doulton said he had opposed the bill because it was a bad one, but declared himself in favour of a large extension of the franchise and redistribution of seats.

Mr. Brand, M.P., and Lord Pelham, M.P., met their constituents at Lewes on Friday night, and delivered speeches. Mr. Brand spoke almost wholly of Reform, and expressed his conviction that the demand for it could no longer be delayed. He had small hope of any measure coming from the Derby Government which would be acceptable to the country, and declared that Mr. Gladstone alone could deal with the question.

Mr. Bright presided on Friday night at a meeting in the Free Trade Hall, Manchester. The object of the meeting was to hear an address from The O'Donoghue on the Irish question, and the necessity of union between the Reformers of Ireland and England. The great hall was densely crowded, a large

number of the most prominent Reformers being present. Mr. Bright made an interesting speech. The O'Donoghue's address was most warmly received.

THE LICENSING SYSTEM.

The conference on this subject was resumed at Exeter Hall on Wednesday morning, the Earl of Lichfield presiding. The CHAIRMAN said that the question before the conference at the present time was as follows:—Colonel Sykes, M.P., had moved, and Mr. Hugh Owen seconded, the following resolution:—"That the power of granting licenses for the sale of intoxicating liquors to be drunk on the premises be exclusively vested in stipendiary magistrates appointed by the Crown, who shall hold periodical sessions for the purpose, on the plan of the courts held by revising barristers." A discussion ensued on the question whether the local magistrates or stipendiary magistrates would be the best depositories of the licensing power. On this Mr. STEINTHAL moved the following amendment:—"That, in the opinion of this conference, the licensing power should be vested in a board specially elected for the purpose by the ratepayers of any parish or union district, in the same manner as guardians of the poor are now elected." A long discussion took place, which ended in the amendment proposed by Mr. Steintal being, with the consent of the conference, withdrawn.

The Rev. E. JACKSON, one of the deputation from Leeds, proposed the following resolutions, carried at a meeting at Leeds:—"That in the opinion of this meeting the licensing system calls imperatively for improved legislation. That the granting of licences should remain with the local justices of the peace, to whom is entrusted the administration of the law, rather than be given to stipendiary licensing magistrates. That considering the glaring anomaly existing in the fact of beerhouses being free from the requirement of magisterial licences, and the many serious and increasing moral and social evils resulting from that anomalous state of things, it is urgently required that all houses where excisable liquors are sold to be drunk on the premises should require a license from the justices in brewster sessions assembled rather than from the Excise only, as at present in the case of beerhouses. That the ratepayers, either directly or in municipal boroughs through the town councils, and in other places through the guardians of the poor, should have the power to certify that any proposed additional house for the sale of drink is not wanted in that locality; which certificate shall restrain the justices from granting a licence to such house. That on the principle of Sir George Grey's Night Closing Act, the town councils in boroughs, and in other places the guardians of the poor, shall have the power to recommend to the justices what hours all public-houses and all other licensed refreshment houses are to remain open, and that the justices be empowered to act on such a recommendation, and fix the hours accordingly." He could not help thinking that these resolutions embraced what the conference was really called to effect. What they wanted was to leave the licensing power in the hands of those who should be most amenable to public opinion; and any other guarantee for the good performance of public duties than the strong pressure of public opinion was not to be relied upon. The magistrates were on every ground the right power with whom should rest the licensing of drinking-houses, if such houses should exist at all. While they left with the magistrates this great moral power of licensing and taking away licences, they also held that the ratepayers had a great interest in this matter, that their moral and social interests were most deeply concerned, and that, whilst they were not the persons to grant licences, they should have the power, either directly upon certificate from themselves, or from the town council of municipal boroughs, or guardians of the poor, should have the power of preventing any additional houses being opened they thought unnecessary or uncalled for. (Loud applause.)

Mr. JOWITT, another member of the Leeds deputation, seconded the amendment proposed by Mr. Jackson.

After some discussion, in which Archbishop Manning, the Hon. S. L. Tilley, of New Brunswick, Mr. S. Pope, Mr. S. Beech, M.P., and others, the Leeds amendment was put to the meeting, and carried unanimously.

The Rev. Sir LOVELACE STAMER moved a resolution to the effect that the conference having affirmed the principle of the ratepayers being heard in the granting of licences, the discussion should be adjourned for three weeks. The Rev. Dr. GARRETT seconded the motion.

It was then agreed that the conference should be adjourned for about a fortnight.

ELECTION INTELLIGENCE.—Three or four elections are pending. Mr. J. T. Miller had announced his intention to retire from the representation of Colchester, and it is now stated that Sir E. C. Kerrison has announced his intention to retire from the representation of East Suffolk. There is a vacancy also in North Northamptonshire; and the death of Mr. G. R. Barry has caused a vacancy in the representation of Cork County. For the last-named county Mr. Vincent Scully has become a candidate, and it is reported that he will be opposed by Mr. Pope Hennessy. The names of other gentlemen are also mentioned.

Court, Official, and Personal News.

It is officially announced that the Queen will hold a Court at Buckingham Palace on the 27th inst., on which occasion she will receive the members of the Diplomatic Corps, the members of the Cabinet, and other official personages, with their families. This is the first of a series of receptions during the season.

The Princess of Wales will hold the drawing rooms this year. They will not commence till after Easter. The Prince of Wales will, as last year, hold levees at St. James's Palace on her Majesty's behalf. The first will be in the first week in March.

On Saturday the Prince of Wales left the seat of the Duke of Sutherland at Trentham, his visit having extended over five days.

The Dukes of Richmond and Rutland were invested at Osborne on Saturday with the riband and badge of the Order of the Garter.

It is stated that Mr. Edmond Beales is a member of Mr. Greathead's Free Episcopal church at Pimlico. Madame Lind-Goldschmidt has again left England for a sojourn in the south.

Lieutenant Brand was among the passengers by the West India mail-steamer *Seine*, which arrived at Southampton on Friday. He is described as "A pale slender young man, apparently about twenty-six years of age." He was not dressed in uniform.

In the list of candidates who have passed the "preliminary examination in arts" at the Apothecaries' Society this week appear the names of three ladies, Miss Gough, Miss Blackman, and Miss Morgan. Thus the example of Miss Garrett, who has successfully passed the various examinations of the society, and has received a licence to practise, seems likely to be contagious.

A movement is in vigorous progress for the extension of Owen's College. It is proposed to raise from 100,000*l.* to 150,000*l.* for this object, and at an influential meeting held at the Manchester Town-hall, on Friday, subscriptions amounting to about 25,000*l.* were announced.

Mr. N. O. Coope, of the firm of Ind, Coope, and Co., brewers, Burton-on-Trent, has (says the *Nottingham Journal*) contributed a donation of 1,000*l.* towards the intended new school for the middle-classes to be built at Denston, near Uttoxeter.

On Monday her Majesty and Royal family left Osborne for Windsor Castle, and came to Buckingham Palace yesterday.

On Monday night the Earl of Derby, as Prime Minister, and Mr. Disraeli, as leader of the House of Commons, gave banquets to their respective supporters in the Houses of Parliament. Earl Russell, according to the *Times*, gave "a tea-party" to the members of the Opposition, and Lord Robert Grosvenor entertained the Adullamites, including the following—Earl Grey, Lord Dunkellin, Lord Arthur Clinton, Lord Richard Grosvenor, Hon. Charles Fitzwilliam, Hon. Leopold A. Ellis, Major the Hon. A. H. Anson, the Right Hon. Edward Horsman, Mr. Foley, Mr. Mainwaring, Mr. March, Mr. Gregory, and Mr. Doulton.

The deaths are reported of Lord Gray of Gray, long resident in Paris, and Mr. Walter Long, for many years M.P. for North Wilts.

Miscellaneous News.

NATIONAL CHORAL SOCIETY.—Handel's favourite cantata, "Acis and Galatea," and Locke's "Mabboth" music, will be performed by the National Choral Society, at Exeter Hall, on Wednesday, the 13th. Miss Louisa Pyne, Miss Lucy Franklin, Mr. Leigh Wilson, Mr. Kerr Gedge, and Mr. Weiss are the artists engaged. The band and chorus will number nearly 700 performers—conductor, Mr. G. W. Martin.

CRYSTAL PALACE.—The second series of Saturday concerts promises to give as much enjoyment as the first, if one may judge of them by the first few. Last Saturday's concert was one which must have been a source of real enjoyment to the thousands who were crowded in the concert-hall. We are glad to see that they are so well appreciated, for they must have cost the performers and their indefatigable leader much time and patience before they could be brought to such perfection as they are, so far as regards the instrumental part of them. Madlle. Liebhart and Signor Foli were the vocalists on this occasion, and Herr L. Strauss the violinist. The programme included a concerto for violin by Mendelssohn, and Beethoven's Symphony in C Minor. Herr Strauss performed the concerto in a most masterly manner, and though most of the audience had probably heard it until it had grown quite pleasantly familiar, we doubt whether they ever heard it to greater advantage. As to that great and glorious Symphony of Beethoven, it is difficult to speak in terms sufficiently high. The Andante and the Finale were wonderfully stirring and grand, and could Beethoven have heard his music on Saturday as performed by Mr. Mann's band, we cannot help thinking he would have been well pleased to be so represented.

SENTENCE ON A BANK MANAGER.—Mr. Edward Greenland, the Leeds Bank manager, who was convicted at the October sessions of the Central Criminal Court for perjury in swearing to a false statement of the affairs of the company, was brought up at the Old Bailey on Wednesday, and sentenced to fifteen months' hard labour.

MR. BRIGHT, M.P., AND MR. DANBY SEYMOUR, M.P.—The newly-issued number of the *Fortnightly Review* prints, in conspicuous place and type, the following retraction and apology:—"Two uncon-

sidered charges were made against Mr. Bright in the November number of this *Review*. I represented him as having said, first, that 'all the land of England is in the hands of 150 proprietors'; and, secondly, that 'the poor only are fit to legislate for the rich.' I am happy to retract both charges. It is needless to add that I very sincerely regret having made them.—HENRY D. SEYMOUR."

EQUALISATION OF THE POOR-RATES.—At a conference held at the London Coffee-house, on Wednesday last, on the subject of equalising the poor-rates of the metropolis, a resolution was passed to the effect that in the opinion of the meeting the time had now arrived when it was the duty of the Government to introduce a bill for the equalisation of the poor-rates within the metropolitan district. A deputation was appointed to wait upon the Poor-law Board.

POPULATION OF THE UNITED KINGDOM.—The resident population of the United Kingdom in the middle of the year 1866 is estimated by the Registrar-General at about 29,985,404. 1,013,070 births and 665,859 deaths were registered in the year 1866; but it is considered necessary to add one-third to the births and one-fourth to the deaths registered in Ireland to compensate for defective registration, and this brings the births up to 1,061,819 and the deaths to 689,273. This leaves a natural increase of 1,020 daily, which is reduced to 459 by deducting the recorded number of emigrants, viz., 204,882, or 561 daily. There is no record of additions to the population of the United Kingdom by immigration. The birth-rate of the year in the United Kingdom was 35.47 per 1,000, and the death-rate 23.30.

THE CATTLE PLAGUE.—The hopes raised by the last official returns, which showed only one case throughout England, and that one in the East Riding of Yorkshire, have been rudely dispelled. There has been an outbreak of the rinderpest in the dairy of Mrs. Nicholls, Liverpool-road, London. The first case occurred on Monday week. Since then the plague has continued to spread, and the entire of the stock in the dairy, consisting of forty-five cows and one bull, were slaughtered on Saturday evening. The carcasses of those which were diseased were ordered to be burnt, and the others were sent to market after undergoing a rigid examination by the inspectors appointed for the purpose. It is hoped that these vigorous measures may have the effect of completely stamping out the disease.

COLONIAL SELF-DEFENCE.—A grand banquet was given at Portsmouth, on Wednesday, by the Mayor to Lord Monck, in special acknowledgment of his services as Governor-General of Canada. In speaking of the colonies, and particularly of that with which he had been connected, the noble lord said that on two occasions he had been compelled to throw himself on the loyalty of the Canadians, for the purpose of maintaining British Government and British institutions, and he could say, with perfect truth, that he believed the whole property of the colony would have been willingly expended in the maintenance of the British constitution and the safety of the British territory, although the quarrel in neither case was their quarrel, but was brought about solely by their connection with the British empire.

ORPHAN WORKING SCHOOL.—The annual meeting of the governors and subscribers of this institution was held on Monday at the London Tavern, Mr. J. B. Mills, M.P., in the chair. The report presented was of a satisfactory character, and congratulated the subscribers upon the fact that, notwithstanding the commercial crisis of the past year, the institution had been so favoured as to maintain its position amongst the great charities of England. The receipts during the year amounted to 7,470*l.* 15*s.* 5*d.*, and the expenditure to 9,376*l.* 9*s.* 3*d.* A special election had been held during the past year, at which twenty orphans whose parents had died of cholera were received into the institution, involving an additional outlay of 2,500*l.*, towards which only 2,000*l.* had yet been contributed, and the committee hoped that the deficiency would be made up by the public. The report was adopted, and after the election of 40 children as inmates of the institution, by which the number is raised to 400, the proceedings terminated with the usual vote of thanks to the chairman.

MR. GEORGE POTTER.—The following "note" appears in the February number of *Blackwood's Magazine*:—

NOTE TO ARTICLE IN OUR LAST NUMBER UNDER THE HEAD, "WHO ARE THE REFORMERS, AND WHAT DO THEY WANT?"—We regret much to find that statements in the above-mentioned article regarding Mr. Potter, now secretary to the trades unions, are erroneous, and have given him pain and offence. We have consequently been led to make inquiry into the matter, and are now anxious to state precisely what we know on the subject, and what we would have stated in that article if we had not been misinformed. Mr. Potter, we believe, was originally an operative carpenter and joiner, and has always been a man of steady conduct and good character. He was not dismissed by the Messrs. Smith, the builders, or found worthless as a workman by them, or, as far as we know, by any other employers. On the contrary, we find that he was a workman of full average skill and persevering habits, and that he worked with several London firms, and gave satisfaction to his employers. It appears that there is no foundation for saying that he was a waiter at any eating house or hotel, that he was ever employed on any railway, or that he ever wrote for any publication other than the *Bechive*. We avail ourselves of this our first opportunity to express to Mr. Potter our deep regret that statements so unjust to him should have appeared in our last number, and at the same time to tender to him our most sincere apology.

Literature.

POEMS: WITH PHOTOGRAPHIC
ILLUSTRATIONS.*

The poem of the well-known Quaker poet of America, James Greenleaf Whittier, entitled "Snow-Bound," has probably already found its way into the hands of some of our readers. It is said that it has been a great popular favourite on the other side of the Atlantic. Certainly it is not one of the distinctively American poems; and as such must be the less welcome for the moment to English readers, who naturally desire to find in American poetry not an offshoot of their own literature, and an "echo of their elder and grander music," but something indigenous, original, and national. But the poem is one to which at least may be attributed the merits of distinctness and interest of narration, the clear delineation of simple life and manners, and such hearty love of Nature as is possible to one who—as Whittier long ago said of himself—"views her common forms with unanointed eyes." It, not less than the "Works" to which he prefixed the "Proem" we have just quoted, has "the warmth and freshness of a genial heart," and an "earnest sense of human joy and woe." Its pages present, indeed, no more than some "Flemish pictures of old days"; but they are so presented that one feels softened and refined by the influence of such "monographs of outlived years": and the author who, in these phrases, has so truly described his own work, may well indulge the expectation he expresses in the lines following:—

"Yet, haply, in some lull of life,
Some Truce of God which breaks its strife,
The worldling's eyes shall gather dew,
Dreaming in thoughtful city ways.

And thanks untraced to lips unknown
Shall greet me like the odors blown
From unseen meadows newly mown,
Or lilies floating on some pond,
Wood-fringed, the wayside gaze beyond;
The traveller owes the grateful sense
Of sweetness near, he knows not whence,
And, pausing, takes with forehead bare,
The benediction of the air."

Never was the close of a brief December's day,
The coming-on of the snow-storm, the evening-
time around the well-piled crackling fire of wood,
The weird sounds of the wild night,—

"The shrieking of the mindless wind,
The moaning tree-boughs swaying blind,
And on the glaze the unmeaning beat
Of ghostly finger-tips of sleet":

and the helplessness of man and beast during
the successive days in which there was

"No cloud above, no earth below"—
until, at length, one morning "the blue walls of
"the firmament" bent around "the glistening
"wonder," while beast and man alike

— "looked upon a world unknown,
On nothing they could call their own":
—while, throughout all, at the hearth still pre-
vailed cheeriness, mutual love and piety—never
were these, we say, painted more truthfully,
picturesquely, and touchingly, than in these
delightfully simple and yet thoughtful verses.
The sketches of character, also, are remarkable
for their suggestion of well-marked individuality,
and for the qualities of insight and sympathy
which they display. Thus, amongst the "snow-
bound" in that primitive home, who sat to-
gether in the fitful firelight, there was one who
might seem to have been almost without the
range of its inmates' sympathies: yet, with what
clearness, and kindliness, and quiet power is she
pictured to us in the passage we now extract—
the length of which will be one of its attractions
to all those readers who can feel and enjoy
essential poetry, especially when pervaded, as
here, with some subtle spirit that is truly
reverenceable for its gentle wisdom and its deep
human love.

"Another guest that winter night
Flashed back from lustrous eyes the light,
Unmarked by time, and yet not young.
The honeyed music of her tongue
And words of meekness, scarcely told
A nature passionate and bold,
Strong, self-concentrated, spurning guide,
Its milder features dwarfed beside
Her unbent will's majestic pride,
She sat amongst us at the best
A not unfear'd half-welcome guest,
Rebuking with her cultured phrase
Our homeliness of words and ways.
A certain pard-like treacherous grace
Sway'd the lithe limbs and drooped the lash,
Lent the white teeth their dazzling flash,
And under low brows, black with night,
Raged out at times a dangerous light.

* *Snow-Bound*; a Winter Idyll. By J. G. WHITTIER. With Five Photographic Illustrations, taken from American Scenery, and a Portrait. A. W. Bennett.

The sharp heat-lightnings of her face
Pressing ill to him whom Fate
Condemned to share her love or hate.
A woman tropical, intense
In thought and act, in soul and sense,
She blended in a like degree
The vixen and the devotee,
Revealing with each freak or feint
The temper of Petruchio's Kate,
The raptures of Siena's saint.
Her tapering hand and rounded wrist
Had facile power to form a fist;
The warm dark languish of her eyes
Was never safe from wrath's surprise;
Brows saintly calm and lips devout,
Knew every change of scowl and pout;
And the sweet voice had notes more high
And shrill for social battle-cry.
Since then what old cathedral town
Has missed her pilgrim staff and gown,
What convent gate has held its lock
Against the challenge of her knock?
Through Smyrna's plague-bush'd thoroughfares,
Up sea-set Malta's rocky stairs,
Gray olive slopes of hills that hem
Thy tombs and shrines, Jerusalem,
Or startling, on her desert throne,
The craggy Queen of Lebanon
With claims fantastic as her own,
Her tireless feet have held her way;
And still, unrestful, bowed, and gray,
She watches under Eastern skies,
With hope each day renewed and fresh,
The Lord's quick coming in the flesh,
Whereof she dreams and prophesies!
Where'er her troubled path may be,
The Lord's sweet pity with her go!
The outward wayward life we see,
The hidden springs we may not know,
Nor is it given us to discern
What threads the fatal sisters span,
Through what ancestral years has run
The sorrows with the women born,
What forged her cruel chain of moods,
What set her feet in solitudes,
And held the love within her mute;
What mingled madness in the blood,
A life-long discord and annoy,
Water of tears with oil of joy,
And hid within the folded bud
Perverties of flower and fruit.
It is not ours to separate
The tangled skein of will and fate,
To show what metes and bounds should stand
Upon the soul's debatable land,
And between choice and Providence
Divide the circle of events;
But He who knows our frame is just,
Merciful, and compassionate,
And full of sweet assurances,
And hope for all the language is,
That He remembereth we are dust!"

The poem will not gain the popularity of some of the sections of "The Bridal of Pennacook," and assuredly not that of the author's best production, "The Ballad of Cassandra Southwick"; but we cannot doubt that, in England and America alike, it will be felt to be as true a poem, and in some respects a richer and more constantly enjoyable. This finely-printed English edition has the text in a pleasing subdued red; and it is illustrated with five photographs from American scenery, which are not unworthy of the publisher's reputation in the production of books of the class. But the attraction of the volume for us, notwithstanding its specialty, is in Whittier's verse. The best of the vignette photographs—though all have to contend with the difficulty of giving snow and ice with truth and yet without exaggeration—are those illustrating the lines, "'Boys, a 'path,' &c., 'Low drooping pine-boughs,' &c., and the tail-piece, which is a beautiful fragment.

A sort of would-be companion volume is issued by Mr. Bennett, namely, an allegorical poem, entitled "The Golden Ripple,"* by Mr. St. John Corbet. Here it is the photography and not the poetry that interests us. They present us with very charming scenes, and are much above the ordinary album landscape photographs. One would never tire of the exquisite detail of "The rocklet cleft and tiny caves," or of the serene beauty of "A Peaceful Spot," and least of all of the truth and nobleness of "The Ocean Home." We praise them heartily. But the accompanying verse is nothing like as good as that written now-a-days by most persons of ordinary education; when they think it worth while; and we are persuaded would be excelled by that of at least a thousand and one of our juvenile unpublished poets. It has no gleam of imagination; its account of the course of "the leaflets" on the stream is not true to nature; and its allegorical meaning is sheer commonplace. The style is a very well-known one, varying from a wretched jingle to a very dull-paced rocking-horse measure. Thus:—

"Nature its melody loves,
Smiles as its harmonies rise,
Soft as a chorus of d-v'es,
Sweet as a hymn from the skies!
Well may the streamlet rejoice,
Aye, and the tiniest rilla,
Proud to be adding a voice
Unto the choir in the hills!"

* *The Golden Ripple: or the Leaflets of Life. An Allegorical Poem.* By ROBERT ST. JOHN CORBET. With Six Photographic Illustrations. A. W. Bennett.

And again:—

"Nature, methinks, in her midnight repose,
Grandeur in peaceful solemnity shows,
Teaching in sleep.
Oh! what a banquet of thought for the mind
Spreads she, by moonlight, for each one inclined
Vigil to keep!
Let me lie down on the banks of the stream,
Closing mine eyes on its luminous gleam,
Lull'd by its sound.
Lonely I feel not, nor lonely can be,
Whilst there is Nature to slumber with me,
Angels around!"

If this is the verse of a man, it is intensely stupid. If it is that of "a young person," of some sixteen years of age, it should have been burnt by some wise parent or friend, rather than let the writer have the mortification of exposure. Mr. Bennett has always hitherto won a good word from us for his photographically illustrated works; but in this particular case has certainly published "poetry" that nearly altogether destroys the interest of the photographs that accompany it, and which might just as easily and infinitely more profitably have been used to illustrate any of a score of well-known descriptive poems.

"THE DRAYTONS AND THE
DAVENANTS."

Cavalier or Roundhead is every man amongst us, and every woman too. The old cries that used to rouse the country like a trumpet, and make a man's foes so often those of his own household, are not yet hushed utterly. More sacred than "the tale of 'Troy divine'; more heart-stirring than the wars of old Rome; more provocative of indignation or of pity than any other story of England's struggles and disasters, is the record of those terrible years when "Rebel" met "Malignant" in fight, and by voice and pen and sword it was argued whether the Divine right of kings, or the will of the people, expressed by their representatives, should be held for sacred in the land. "Wha wadna 'fecht for Charlie" may still stir the latent fire in the most honest and loyal breast; and still can the memories of Cromwell, Hampden, and Pym make the eye gleam, and the heart strongly resolve, of many quiet and peace-loving citizens. Which was the saint and hero, and which the false, bad man, the betrayer of his country, whether Charles or the brewer of Huntingdon, is a question not yet decided, though many an ambitious youth, in many a debating society, has used up all his powers of logic and rhetoric and whatever other means of persuasion he might possess, to determine it once and for ever.

This grand conflict, whose first mutterings may have been caught by the ear of my Lord of Verulam ere it closed in death, affords just such a distinctively marked era as he would have chosen to come under his third division of "Just and Perfect History"; more suitable, indeed, than the era he did select,—"from the uniting of the roses to the uniting of the kingdoms." It has been treated by many an able pen, and in all the varied forms into which Bacon divides history. The form adopted in the present book is one which does not appear to have been dreamed of by the great, wise man; and yet is it veritable history, though the very opposite of what Dr. Dryasdust would write. It is history very pleasant to read. It gives the very form and impress of the times, the great searchings of heart, the loftier or the meaner purpose that enlisted citizen and gentlemen under different banners, the success and the disaster, the confidence and the distrust, the woes that were wrought and suffered in secret as well as the rush of legions in the tented field. All the men of mark in that age of illustrious men are more or less fully presented. The author has evidently a great liking for, and certainly great facility in showing, the heroes of the times treated of, in their more familiar dress, and engaged in the more common, everyday actions. The reader is made to feel he has an almost personal knowledge of the men he has been accustomed to think of as too highly lifted up on their several pedestals of fame, to be ever approached by him as fellow men having common human interests. This descent of the heroes to the lower levels of humanity is so well managed that there is not felt to be any rude spoiling of grand historic pictures, but rather the exciting of a truer sympathy for them, and a more perfect appreciation of their labours. The ideal handed down by the faithful muse of history is not marred, but more clearly defined, in being made to assume flesh and blood in our

* *The Draytons and the Davenants: a Story of the Civil Wars.* By the Author of "Chronicles of the Schonberg-Cotta Family," &c., &c. T. Nelson and Sons.

presence. Cromwell and Hampden occasionally "drop in" at the Manor House. They are not distant neighbours of the worthy Squire Drayton, and with him they enjoy a "bout" of high discourse on the perils of the nation and the methods of averting them. Milton is overheard evoking entrancing strains from the organ in the old parlour. Jeremy Taylor and he afterwards meet on the terrace, and, after their wont, discuss great themes in language so rich and rare that the listeners are rapt in wonder and astonishment. Richard Baxter upbraids fearlessly and bitterly the Independents of Cromwell's army, but these Ironsides win our reverence and admiration as the true heroes of the war. Not all the great characters are thus brought near. Pym is but a mighty voice uttering itself afar till lost in the dirge of his public funeral in Westminster Abbey. The knightly Falkland passes by in shadow, true in spirit, pure in purpose, but heartbroken. The fiery Rupert appears like a meteor of the night, ruthlessly carrying out the license learned in the German wars, a curse to the country he forayed, a still more pernicious curse to the royal cause he espoused. The King himself, though at times exciting our commiseration, is shown to have brought, by his state craft and falsehood, all the horrors of war on his people, and the terrible doom upon his own head.

As is the author's custom, this story of the civil wars is professedly told by persons who lived in the troublous times, and had some share, though a humble one, in acting out the tragedy. From the diaries of the daughters of the rival houses of Drayton and Davenant the tale is set forth. The opening scenes are supplied by the Puritan maiden alone. Very beautifully is the country round about the Manor House of the Draytons, with its scenes and customs and people of two centuries ago, described. The order of the Puritan household, too, its regularity and decorum, its Christian rule, and deep-toned piety; the influence and manners of the two presiding aunts, representatives of Justice and Mercy, are displayed in very clear lines and distinct colours, though of a prevailing sober hue. When the more stirring incidents begin, the Royalist maiden, Lettice Davenant, takes up the tale, and alternates with Olive Drayton in rendering a picture of the eventful times. By this alternation the same scenes and actions are presented in light or shadow according to the sympathies of the writers, and thus the whole truth of fact and motive is more fully brought out. The two young maidens are firm and loving friends through all the calamities of the war, though their fathers and brothers are fighting on opposite sides. Their friendship, indeed, and the various expressions of good feeling between the two rival houses, is not one of the least interesting features of this most interesting story. We give two quotations, one from each diary, not so much to show the author's style, for that must now be very well known, but because they seem fairly to express the terrible effect those times must have had on young and old throughout the land:—

"Only four years since that merry sixteenth birthday, when I was a child! And then that happy summer afterwards, when the world seemed to grow so beautiful and great, and it seemed as if we were to do such glorious things in it. First the birthdays seem like triumphal columns, trophies of a conquered year. Then like mile-stones, marking rather sadly the way we have come. But now I think they look grave-stones—so much is buried for ever beneath the terrible year that has gone. Not lives only, but love, and trust, and hope."

This is Lettice's experience. The next extract is from Olive's diary, and speaks of the Lady Davenant, the mother of Lettice, and then an inmate of the Puritan home.

"Lady Lucy was much changed. Her voice, always soft, was low as the soft notes in a hymn; her step, always light, was slower and feebler; her hair, though still abundant, had changed from luxuriant auburn to a soft silver; her cheeks were worn into a different curve, though still, I thought, as beautiful; and the colour in them was paler. Everything in her seemed to have changed from sunset to moonlight. Her voice and her very thoughts seemed to come from afar—from some region we could not tread,—like music borne over still waters. It was as if she had crossed a river which severed her far from us, which she would never more recross, but only wait till the call came to mount the dim heights on the other side. Not that she was in any way sad or uninterested, or abstracted; only she did not seem to belong to us any more."

THE HISTORY OF SCOTLAND.*

Scotland is ever justified of her children, and usually somewhat more than justified when those children talk or write about her. Of all the lands the sun shines on, it had better be admitted at once that the "land of brown heath" and "shaggy wood" is the browest, the bonniest, and the best: and, of all the peoples that on

earth do dwell, that the canny folk whose "hamely fare" is oat cake and "parritch," are in every way the most admirable. In reading this book, we are reminded of what a Frenchman said to a Scotchman who was, as usual, extolling one of his countrymen to the heavens:—"Cut it short, milord, and say, 'He too was 'a Scotchman.'" Far be it from us to speak of this as a fault. The Highlander must wear the tartan, he is a sorry denationalised creature without it; and so must the true Scot in speaking of *la belle Scotland* use the national magniloquence, albeit in our Southern ears it seems just a note or so too highly pitched. Mr. Mackenzie is certainly of the land of Ossian, and, as certainly, his soul is not so dead as never to have said to itself, "This is my own, my native 'land.'" With considerable animation and fire, and with much picturesqueness and vividness of style, he sets forth the fortunes of Scotland. These excellent characteristics are, however, occasionally disfigured by a descent to the *ad captandum* manner, and by a spice of self-complacency, and an assumption of superiority. The author does, however, assume far too little, when, after estimating the works of those who have previously written on Scottish history, by their actual weight in the scales, he says, "This 'history is not a weighty work, and on that 'circumstance the writer founds his hope that 'it may not be unwelcome.'" Besides this negative one, it possesses many positive and valuable excellences which will ensure for it a welcome when its claims are once looked into. The history rises among the mists and fogs of the unremembered ages, and traces out, in an interesting way, what can be learned of the earliest Caledonians from the few relics now and then picked up of stone arrow-heads and axes, &c. After this Stone Age, the second page of the unwritten history shows that the Age of Bronze succeeded. The deeds of the Romans and the mysterious rule of the Druids are chronicled. The Scots themselves, in their Celtic name declaring themselves to be *wanderers and rovers*, are supposed to have come from Spain into Ireland, and thence into the country they ever after held against all comers. The missionary labours of the sainted Ninian, Palladius, and Columba are recorded, and the persistent efforts of Rome to reduce their converts under her control. The true story of Duncan, whom Macbeth murdered, is set forth and the doughty exploits of William Wallace at the cost of the Southron are narrated with something of the Wallace spirit. The romantic adventures of Robert the Bruce, as described here, recall the "Tales of a Grandfather," but doubtless this arises from both historians having copied from the same original pictures, "The Life and Acts 'of Robert Bruce," by John Barbour, priest of Aberdeen. But we do not pretend to trace the course of this eventful history. As events thicken, and the characters are more crowded on the scenes, the story enlarges and becomes more intense. The guilt of the beautiful Mary is entirely believed, and amongst other more public evidence, some of her letters from "The Silver Casket" are produced. After showing "The Fall of the Bloody House" of Stuart, with the satisfaction of relief from an incubus and a curse, the history comes to a close in the union of the kingdoms. We must quote two or three sentences to show Mr. Mackenzie's appreciation of the value of the Union. "From 'the period of the Union, Scotland, amalgamated with England into one empire, ceases 'to have a separate history. She has enjoyed 'the incalculable advantage of being united 'with a great and powerful nation; and in the 'marvellous prosperity of the British Empire 'she has fully shared. Her imports of foreign 'merchandise have increased since the Union 'twenty-fold, her exports have increased forty-fold, and her revenue sixty-fold. Her agricultural culture is perhaps the best in the world. 'Her manufactures and the rich resources of 'her mineral wealth have been developed to a 'vast and splendid extent. The comforts and 'accommodations of life have increased beyond 'calculation." This book is very pleasant to read. We can scarcely give it higher praise than to say that it is as interesting as that history already mentioned, by Sir Walter Scott.

BRIEF NOTICES.

The Reformation Resuscitated. The Church of Christ Described. The Church of England Reformed. A Society proposed for the Production and Distribution of Wealth, and for the Education, Moral and Industrial Training, and Permanent Employment of all Persons in Need of the Benefits to be received therefrom. By JOHN JAMES METCALFE, author of "Temporal

Prosperity ensured to Mankind by the Practice of Christianity." (London: Freeman.) The Millennium must certainly be at hand; in fact, we must be already in the full tide of its bliss though hitherto we have not been conscious of our happy position. There needed but the wave of a magic wand, and at once all discord is hushed, all strife ceases, the war of sects becomes a thing of the past, the church is no more riven by factions, the world is no longer troubled by injustice, poverty, and sorrow, and church and world cease to be at variance. The enchanter whose marvellous power brings about this blessed result is Mr. John James Metcalfe, and he does it all in one hundred and thirty-three pages. If we listen to him all things sacred and secular—as far at least as mortal knowledge is permitted to extend—become clear as the light. Either this is the case, or his book is—if we may venture to whisper it—the most preposterous drivel that has ever spoilt good white paper. Let not any evil-disposed person suppose, therefore, that the stupendous title of the book is slightly ambitious. The contents are precisely what the title leads us to expect. So far from giving offence, it is the most innocent book we have ever read. We shall not be guilty of the horrible presumption of criticising it. We simply bow before it, and acknowledge that it quite transcends our powers. But we are bound in bare duty to our readers to give them some notion of its contents. We only premise, in justice to the author, that in the few lines we can devote to it there will be no possibility of adequately pointing out the lofty heights and the abysmal depths between which it moves. The Rev. Robert Fleming, who lived and wrote, as the author more than once kindly informs us, in the reign of William the Third, Mrs. Sherwood, Dr. Watts, and the Apostle Paul, are the brightest guides for the Church and the world. Some mysterious individual—perhaps the name of the great unknown is Mrs. Harris—has supplied Mr. Metcalfe with one of the "parts" into which his work is divided. This has been in Mr. Metcalfe's keeping twenty years, and is now, heaven be praised, given to the public. Our author begins with a description of the Church of Christ. We have travelled with him over barely two pages, when we find him "trusting that the description of the true Church, and 'the mode of governing it, have been Scripturally 'stated'; and on the strength of this happy confidence, he at once launches into the sea of Church observances, quoting "Robert Fleming who lived in the reign 'of William the Third." Teaching, preaching, prayer, sacraments, Popes' bulls and Quakers being all disposed of with astounding genius, we are landed at "Days 'and Seasons," where we meet our good friend Mrs. Sherwood, the excellent lady that used to delight the days of our innocence with her charming "Little Henry and 'His Bearer," and "The Fairchild Family." But even so great an authority in the deep questions of theological speculation does not detain us long. We are immediately introduced to "Doctrines upon which 'Opinions Vary," and we feel ashamed at having been base enough to believe that on some of the points already mentioned there might have been now and then the suspicion of difference. Moral necessity, free grace, free will, faith, works, Dr. Watts, Alexander the Great, the ship *Fairlie* that was wrecked to prove the doctrine of special providence, Oliver Cromwell, and Gustavus Adolphus, fly by with a velocity that takes away our breath. We luckily pull up for a moment at "Grace," but immediately shooting through questions too solemn to be mentioned just now, we find ourselves at the first, and then in less than another page at the second resurrection. Having learned that "Unitarians are in 'the same category as the heathens," coupled with the text, "Judge not, lest ye be judged" (if these are the exact words of the text which, however, there is no time to think about) we enter Part II., the part that has been kept twenty years, and which, therefore, ought to be particularly good. And so it is, as far as the title is concerned. It is headed, "The Christian Dispensation," and the author at once shows his genius by starting with the announcement, "My object is to 'prove that Christianity is not a religion but a dispensation." Dr. Johnson—peace to his shade—is the great witness on this point. He very soon satisfies us that "Christianity is not a religion," and bidding him good-bye, we get into "The Church of England Reformed." What with the ritual, which may of course easily be amended to everybody's satisfaction, and with a crowd of bishops, curates, and deacons, with infallible decisions on a score of other things and people, we begin to feel our faculties give way, and by the time we reach page 59, where the word "excommunication" stares us in the face, we have a guilty feeling creep over us, and we close the book in despair before we get to co-operative stores and unfulfilled prophecy—especially as we see we should have to describe "Phalanstery," and should again encounter the ghost of our dear old friend "Robert Fleming, who lived in the reign of 'William III." We, however, promise our readers a full true and particular account of the remainder of the work when they ask for it. In the meantime, we cannot conceal from them the happy and comprehensive announcement that Mr. Metcalfe is "quite ready to 'guide a company upon sound principles, which will 'become a pattern of success in everything beneficent."

Lectures on the Book of Revelation. Delivered in Bunyan Meeting, Bedford, by JOHN BROWN, B.A.

* *The History of Scotland.* By the Rev. JAMES MACKENZIE. (London: T. Nelson and Sons.)

(London: F. Pitman. 1866.) The author of these discourses on the Apocalypse has published them at the earnest and repeated request of the congregation that heard them. We are not surprised at the desire of the people to have them in permanent form, and we think Mr. Brown has done well in sending them to the press. But he is not unmindful of the difficult nature of his theme, nor of the old proverb, "Fools rush in where angels fear to tread," a proverb which students of St. John's visions have repeatedly verified. "To choose," says Mr. Brown, "the Apocalypse as the series of lectures is in these days rather perilous to a man's reputation for common sense." But yet by a skillful and modest handling of such a subject a man may show that he is endowed with a large share of common sense; and this Mr. Brown has done. No part of Scripture has been dealt with more feebly and more foolishly,—not even Solomon's song. If a student of Scripture has been peculiarly whimsical and self-opinionated, he has instinctively fastened on the Book of the Revelation as the field for the display of his powers. In such cases it has been abundantly revealed that the Revelation has made nothing clear. And as Mr. Brown says, who "does not regret that it has become the special hunting-ground of fanatics and day-dreamers?" and "who does not wish to do something, however little, to roll back its reproach, and to excite the search of a more reverent inquiry?" It would indeed be a great misfortune if the book were to be abandoned by sound scholars and cool thinkers. Every sensible man who conceives he can throw any light on its interpretation deserves our respectful attention. Mr. Brown lays claim to no prophetic insight, or startling originality, but he has been a long and careful student of his subject. In addition to strong common sense he brings to the inquiry a devout spirit, a modest disposition, and a steady judgment. The result is that he has given us a little book, the value of which is not to be determined by its bulk. No student of the Apocalypse will entirely agree with Mr. Brown; many will find themselves in direct opposition to him. The large school of which Dr. Cumming is the chief ornament, are criticised with considerable severity. The practical side of the book is constantly kept before us, while all the more important speculations on its various parts receive candid treatment. Mr. Brown holds that the Apostle received the Revelation before the destruction of Jerusalem as against the testimony of Irenæus and the opinion of a whole host of critics. But in this he finds himself in company with Neander, Olshausen, Stier, and others, both German and English. The belief that the great part of the book found its fulfilment in the overthrow of the Roman empire is dismissed as "altogether too narrow a view to satisfy the requirements of the case, and it necessitates some conclusions that are altogether untenable." In this we quite concur. Our author may well say, "It is hard to believe the golden age is over and gone, and that it was to be found in the days when the Inquisition wrought its deeds of blood, when Waldenses and Huguenots perished by thousands for their faith, and when the awful massacre of St. Bartholomew disgraced humanity." Nor is the *Historic or Continuous* scheme of interpretation accepted—the scheme that supposes us now to be living under the seventh vial, and requires us to believe that any moment we may expect the second coming and personal reign of our Lord. The author holds that in the face of our Lord's repeated declarations of His own and His disciples' ignorance of times and seasons, "the fixing of dates must be abandoned, and with that the whole scheme of historic interpretation." The Apocalypse is to be conceived of "as a symbolic representation of the course of Christ's kingdom on the earth." Literal temporal facts corresponding to the details of the Revelation are no more to be looked for than the literal adventures of Bunyan's Pilgrim are to be expected in the life of the Christian. We cannot follow the author through the particular interpretations he has given. We have read them with interest and profit even where we cannot agree. They are never contemptible or far-fetched. They never violate charity, and the language in which they are clothed is appropriate, devout, and often eloquent. One paragraph shall close our notice. In the lecture on the Millennium, and in reference to the "days" of the prophet Daniel, one of Dr. Cumming's strongest points, we have the following sensible criticism—"It is sheer guessing, then, to say that the '1,260 days mean 1,260 years; and even if it were not, no one seems to know when we ought to begin to count them. The starting-point is a purely arbitrary one. We have seen that Dr. Cumming chooses 530 A.D., because he says the Pope was then invested with civil and imperial power; Faber, Seiss, and others prefer 606, when the Emperor Phocas declared the Pope to be head of all the Churches; while Newton could not make up his mind between 727, 755, 774, and 787. Between the first and the last date there is a difference of more than two centuries and a half! And even if they were all agreed, there remains what seems to me the absurdity of supposing that the Divine dispensations would be arranged to count from the formal decree of a Roman emperor, or from the time when the Pope broke away from the Eastern emperor, or obtained the exarchate of Ravenna. The Divine counsels are far more deeply rooted in the nature of things than that."

MISCELLANEOUS.

THE TWO INQUESTS ON THE GREAT COLLIERY ACCIDENTS were closed on Thursday. In the case of the Oaks Colliery the jury found—"That Richard Hunt and others were killed by an explosion of gas or fire-damp in the Oaks Colliery on the 12th of December, 1866, but there is no evidence to prove when or how it was ignited. The jury add that they think it unnecessary to make any special recommendations as to the working of mines, seeing that the Government are collecting information, no doubt with a view to the better protection of life, but they think a more strict inspection is desirable."

THE TRADES UNIONS.—A deputation from the trades unions waited upon Mr. Walpole on Thursday in reference to the recent decision of the Court of Queen's Bench in the case of the Bradford Boiler-makers' Society. The deputation was introduced by Mr. Thomas Hughes, M.P. It was urged that by the decision the trades' unions were virtually put outside the law, although they had been led by previous Governments to believe that they were perfectly legal. It was suggested that immediate legislation should take place with a view of correcting the law, and a further suggestion was made that an inquiry should take place into the constitution of trades unions. Mr. Walpole promised to give the matter his careful consideration, and added that it would be found in a few days that he was disposed to approach the subject of inquiry in no unfriendly spirit.

THE DISTRESS.—The Mansion House fund for the relief of distress in the metropolis now amounts to nearly 11,000*l*. The committee are daily receiving deputations from various districts of the metropolis, and making grants in cases where local committees have been fairly constituted. At one of the Mansion House meetings, the Rev. J. T. Rowsell said, on the previous Wednesday, accompanied by the clergyman of the district and a City missionary, he visited the district of St. Paul's, Whitechapel, and he never saw anything like the prevailing wretchedness. The people were literally nearly starving, and he could give names and details which he was sure would harrow the feelings of the committee. In places into which he went he saw children stark naked. Again, he said, the whole waterside trade was paralysed, especially in Rotherhithe and Bermondsey, and the labouring people, who had been but little employed during the last six months, were impoverished. In the parishes of Bow, Bromley, Poplar, Millwall, Limehouse, and Wapping, actual data exist for the statement that over 30,000 persons, including children, need assistance in food and clothing, that the rates are between 5*s*. and 6*s*. in the pound, and that the main cause of this distress is in consequence of the almost entire suspension of new operations on the part of the mercantile community. It is stated that there are more than 30,000 persons in Liverpool reduced to a state of pauperism by the slackness of trade.

Glennings.

Punch, with an eye to "vestments," proposes as a site for a new Ritualistic church, Petticoat-lane.

The Eastern Railway Company, France, has just adopted a new third-class carriage. It is two storeys high, and contains seats for eighty persons.

An American complaining of the "infernal revenue system," said he could not put his boot on without a stamp.

One of the smallest elephants ever imported into England, has arrived at Liverpool from Rangoon. This curiosity is only three feet high, and very docile.

On a recent Sunday evening a gentleman got his pocket picked while distributing the hymn programmes among the audience at the religious services in the Penny Theatre, Dundee.

The prizefighters, Mace, Goss, and three others, were discharged from Derby Gaol on Thursday, having entered into their own recognisances to keep the peace for twelve months.

There have lately died at Trowbridge, within a few days of each other, Mary Dicks, her twin sister Martha, aged fifty-four, and their brother, aged fifty-five, and all of the same disease, dropsy.

A person has patented a watch without hands, that shows on its face no figures but those which tell the hour and minute looked for. The figures are displayed as they are wanted, and no other appear on the watch face.

"When was Rome built?" inquired a school inspector. "In the night, sir," was the ready reply. "In the night!" said he. "How do you make that out?" "Why, sir, you know Rome wasn't built in a day."

Some twenty tons of combustible rubbish have been removed from the roofs of the Houses of Parliament, on which it appears it had been carelessly left by the builders, convenient for a conflagration, should another Guy Fawkes desire one.

The papers have been publishing a suggestion made by Mr. Samuel Warren, in a letter to the Mayor of Hull, for the economising of coal. It is simply to fit the bottom of the grate with a piece of sheet-iron about the sixth of an inch thick, so as to stop the draught from below. The consumption of coal is diminished, and the heat of the fire increased.

A MILLINER'S BILL.—At Paris, the Duchess de Persigny has just gone to law with her milliner, whose charges she resists as excessive. Among other items in the account is a robe of white and gold taffeta, elegantly and appropriately trimmed, with a chemisette and sleeves of Valenciennes lace, the

charge for which was 32*l*. A gorgeous robe de bal of maroon and silver tulle, dotted all over with blue and silver butterflies, is priced 48*l*.; a satin cloak, also studded with butterflies, to match, 14*l*.; and a costume of black silk, trimmed with jet ornaments, 28*l*. The Court has referred the disputed account to an expert, and deferred its judgment until a report is received.

THE FOOT AND THE BOOTJACK.—Here is a bit of Yankee humour really worthy of the Norse imagination. It is so ridiculous as to be within one step of the sublime. A traveller called at an hotel in Albany, and asked the waiter for a bootjack. "What for?" asked the astonished waiter. "To take off my boots." "Jabbers, what a fut!" the waiter remarked, as he surveyed the monstrosity, for the man had an enormous foot. At length, we may say at full length, he gave it as his opinion that there wasn't a bootjack in all creation of any use for a "fut" like that, and if the traveller wanted "them are" boots off, he would have to go back to the fork in the roads to get them off.—*Quarterly Review*.

The following lines, by H. W. Longfellow, have just appeared in some of the American papers, entitled "The Castle Builders":—

A gentle boy, with soft and silken locks,
A dreamy boy, with brown and tender eyes,
A castle-builder, with his wooden blocks,
And towers that touch imaginary skies.
A fearless rider on his father's knee,
An eager listener unto stories told
At the Round Table of the nursery,
Of heroes and adventures manifold.
There will be other towers for thee to build;
There will be other steeds for thee to ride;
There will be other legends, and all filled
With greater marvels and more glorified.
Build on, and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have fallen slightly during the week in consequence of the revival of the export of bullion to the continent, and the dread of impending foreign loans. They now stand at 90½ to 90¾ for money, and for the March account 90½ to 90¾.

The supply of money still greatly exceeds the demand, and the outside rates are as much below the Bank minimum as they were last week. The rates on the continent are still downward. The Bank of Holland has reduced its rate from 4 to 3½ per cent.

The last Bank return shows an increase in the reserve of notes to the extent of 146,925*l*. The small decrease of coin and bullion in both departments, viz., 1,126*l*. in face of the comparatively large withdrawals of gold to the continent, is an indication that the Bank is absorbing coin from the internal circulation of the country.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Jan. 30.

ISSUE DEPARTMENT.

Notes issued	232,917,120	Government Debt	£11,015,100
		Other Securities	2,984,900
		Gold Coin & Bullion	17,917,120
	232,917,120		232,917,120

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,015,100
Reserve	2,530,352	Other Securities	2,984,900
Public Deposits	6,161,847	Weight annuity	£13,111,068
Other Deposits	18,643,439	Other Securities	19,190,383
Seven Day and other	495,285	Notes	10,109,385
Bills	443,384,538	Gold & Silver Coin	973,302
	443,384,538		443,384,538

Jan. 31, 1867.

FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTH.

SWEET.—January 30, at the Chapel House, Romford, E., the wife of the Rev. Frederick Sweet, of a daughter.

MARRIAGES.

WELLS-DRUMMOND.—December 15, at Surat, East India, by the Rev. W. Dixon, the Rev. T. L. Wells, B.A., of Rajkote, to Salina Bloomfield, third daughter of the Rev. G. Drummond, of Upole, South Seas.

BROWN-INGRAM.—Late, at the Tabernacle, Bristol, by the Rev. J. Glendinning, the Rev. W. P. Brown, minister of the Independent chapel, Bridgwater, Salisbury, to Agnes Gerrard, fourth daughter of Mr. George Ingram, Aberdeen.

GREENHALGH-SHEPHERD.—January 24, at the Independent chapel, Egerton, near Bolton, by the Rev. R. G. Leigh, Mr. Thomas Greenhalgh, of Harwood, to Miss Eliza beth Shepherd, of Egerton.

WOODBURN-FISH.—January 24, at Gallowtree-gate Chapel, Leicester, by the Rev. J. Allanson Picton, Mr. Alfred Woodburn, of Tunbridge Wells, to Hannah, third daughter of Mr. R. B. Fish, of Leicester.

EDWARDS-NICHOLS.—January 30, at Victoria-road Chapel, Newport, Monmouthshire, by the Rev. Henry Oliver, B.A., Mr. Thomas Edwards, of Bath, to Miss Catherine Nichols, of Hill-street, Newport.

BRIERLEY-THACKREY.—At the Independent chapel, Pateley Bridge, by the Rev. L. S. Dewhurst, assisted by the Rev. D. Jones, of Booth, the Rev. Isaac Briery, Independent minister, of Great Ayton, to Elizabeth, only daughter of the late Mr. John Thackrey, of Pateley Bridge.

NASH-ROBERTSON.—January 30, at the Congregational chapel, Lowestoft, by the Rev. Fairfax Goodall, Ja es

Nash, Esq., of London, to Margaret, third daughter of John Robertson, Esq., collector of Customs at Lowestoft.

GORE-PONTIFEX.—January 30, at St. Paul's Chapel, Hawley-road, by the Rev. Ed. White, Frederick Gore, of Crayford, second son of Joseph Gore, Esq., of Herne Parsonage, Kent, to Sophia, second daughter of Russell Pontifex, Esq., of Sandyway, Gloucestershire, and St. Martin's-lane, London.

BLEWETT-BARNES.—January 30, by the Rev. Joseph Prece, of Westbury, the Rev. Edward Blewett, of Westbury Leigh, to Mary Elizabeth, eldest daughter of Samuel Barnes, Esq., Red Pit House, Dilton.

THOMSON-BRUCE.—January 31, at the Presbyterian church, Grosvenor-square, Manchester, by the Rev. Dr. Munro, John, youngest son of the late Mr. James Thomson, of Port Glasgow, to Julia, youngest daughter of A. Bruce, Esq., of Manchester.

DEATHS.

JEFFERY.—Recently, at Canterbury, Kent, Mr. James Jeffery, for many years silversmith in that city, last surviving son of the late Mr. Azariah Zephaniah Jeffery, of Faversham (for many years Town Sergeant of the Corporation of Faversham), and uncle to the Rev. Edward Jeffery, of Southgate, Middlesex, N., and Hanley Castle, Worcester-shire.

GORDON.—At Burns-street, Nottingham, Millicent, youngest daughter of E. H. Gordon, aged nineteen years.

DICKINSON.—January 31, at the Lancing, Alston, Cumberland, aged eighty-two, Sarah, relict of the late Thomas Dickinson, Esq.

WHITE.—January 27, at Blakeney, Mr. Daniel White, aged seventy-eight, very deservedly beloved and highly respected by his sorrowing family and a large circle of ministers and friends.

CALVERT.—January 28, of consumption, aged thirty, Elizabeth Jane, the beloved wife of the Rev. J. Calvert, Attle-cliffe.

TAPLIN.—January 28, at Eastern Villa, Havant, Hants, after a few days' severe illness, Mary Ann, the beloved wife of Mr. John Taplin, aged thirty years.

GOULTY.—January 29, in her twelfth year, of inflammation of the brain, Florence Eckford, eldest child of Horatio Nelson Goult, Brighton.

HOLLOWAY'S PILLS.—EFFECTED EXISTENCE.—This medicine embraces every attribute required in a general and domestic remedy, it overcomes the foundations of disease laid by defective food and impure air. In obstructions or congestions of the liver, lungs, bowels, or any other organ, these Pills are especially serviceable and eminently successful. They should be kept in readiness in every family, as they are a medicine without fault for young persons and those of feeble constitutions. They never cause pain or irritate the most sensitive nerves or tender bowels. Holloway's Pills are the best known purifiers of the blood, and the best promoters of absorption and secretion, which remove all poisonous and obnoxious particles from both solids and fluids.

Markets.

CORN EXCHANGE, LONDON, Monday, Feb. 4.

There was only a small supply of English wheat fresh up to this morning's market; and the condition of the grain is indifferent. The quiet tone prevailing in the trade has caused buyers to hold aloof, and only a few picked samples were taken at 2s. per qr. decline from the rates of this day se'night. For foreign the demand was likewise slow, at a reduction of 1s. per qr. Malt barley 1s. per qr. cheaper. Grinding firm. Beans and peas each 1s. to 2s. per qr. lower. With an arrival of only 4,000 qrs. of foreign oats for the week, we have experienced a slow trade for this article, at prices the turn in favour of the purchasers.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent	s. d.	s. d.
Red, old ..	57 to 57	57 to 57
Ditto new ..	52 64	52 64
White, old ..	58 71	58 71
„ new ..	58 67	58 67
Foreign red ..	55 65	55 65
„ white ..	57 73	57 73
BARLEY—		
English malting ..	59 50	59 50
Chevalier ..	50 56	50 56
Distilling ..	40 45	40 45
Foreign ..	30 44	30 44
MALT—		
Pale ..	72 78	72 78
Chevalier ..	78 80	78 80
Brown ..	58 63	58 63
BEANS—		
Ticks ..	41 44	41 44
Harrow ..	41 44	41 44
Small ..	43 48	43 48
Egyptian ..	—	—
PEAS—		
Grey ..	57 to 59	57 to 59
Maple ..	59 42	59 42
White ..	40 44	40 44
Boilers ..	40 44	40 44
Foreign, white ..	59 43	59 43
RYE ..	32 34	32 34
OATS—		
English feed ..	23 30	23 30
„ potatoes ..	28 35	28 35
Scotch feed ..	24 31	24 31
„ potatoes ..	29 35	29 35
Irish black ..	21 24	21 24
„ white ..	23 30	23 30
Foreign feed ..	21 27	21 27
FLOUR—		
Town made ..	52 57	52 57
Country Marks ..	43 46	43 46
Norfolk & Suffolk ..	43 45	43 45

BREAD.—LONDON, Monday, Feb. 4.—The prices of wheaten bread in the metropolis are from 9d. to 10d.; household ditto, 8d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, Feb. 4.—The total imports of foreign stock into London last week amounted to 6,200 head. In the corresponding week in 1866 we received 7,059 head; in 1865, 6,073; in 1864, 2,024; in 1863, 2,142; in 1862, 821; in 1861, 1,231; and in 1860, 1,207 head. There was a fair average supply of foreign stock here to-day for the time of year, and amongst it were several shorn sheep in fair condition. On the whole, the demand for it was slow, and prices had a drooping tendency. The arrivals of beasts fresh up from our own grazing districts were moderate. From Scotland the supply was tolerably good, and from Ireland limited. The demand for all breeds of beasts was heavy, at, compared with this day se'night, a decline in the quotations of 2d. per 8lbs. Prime Scots and crosses were disposed of at from 5s. to 5s. 2d. per 8lbs. The general quality of the English beasts was good, of Scotch very prime, and of Irish only middling. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,600 roots, Crosses, and Shorthorns; from other parts of England, 600 various breeds; from Scotland, 846 Scots and crosses; and from Ireland, 110 oxen, &c. There was a scanty show of sheep, which moved off freely, at an improvement in prices of 4d. per 8lbs. The best Downs and half-breeds, in the wool, sold at 6s. to 6s. 4d.; out of the wool, 5s. 4d. per 8lbs. The supply was mostly in prime condition. The quotation realised was 5s. per 8lbs. Calves were in short supply and fair request, at full prices—viz., from 4s. 6d. to 5s. 6d. per 8lbs. The sale for pigs was heavy, at the late decline in values.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	s. d.	Prime Southdown	s. d.
Second quality	3 10 4 4	Lambs	0 0 0 0
Prime large oxen	4 6 4 10	Lge. coarse calves	4 6 5 0
Prime Scots, &c.	5 0 5 2	Prime small	5 2 5 6
Coarse inf. sheep	3 10 4 2	Large hogs	3 4 3 8
Second quality	4 4 6 0	Neatam. porkers	3 10 4 4
Fr. coarse woolled	5 4 5 10		

Quarter-old store pigs, 24s. to 27s. each, Suckling Calves, 20s. to 23s.

NEWGATE AND LEADENHALL, Monday, Feb. 4.

The supply of beef and pork on sale here to-day is tolerably extensive; of mutton and veal very limited. Beef, veal, and pork have moved off slowly, at about last week's quotations. Mutton, however, has advanced 2d. to 4d. per 8lbs. The imports of foreign meat into London last week were: 5 packages from Antwerp; 17 packages from Harlingen; 130 packages from Ostend; 608 from Rotterdam; and 119 carcasses from Amsterdam.

Per 8lbs. by the carcass.

Inf. beef	s. d.	Small pork	s. d.
Middling ditto	3 8 3 10	Inf. mutton	3 4 4 2
Prime large do.	4 0 4 2	Middling ditto	4 4 4 8
Do. small do.	4 4 4 6	Prime ditto	4 10 5 0
Large pork	3 0 3 6	Veal	4 0 5 4

COVENT GARDEN, LONDON, Saturday, Feb. 2.

Supplies continue moderately good, but trade is said to be in a very dull state. Among pears are still some good examples of Glou. Morceau, Ne Plus Meuris, and Easter Beurre. Apples consist of Court of Wick, Cox's Orange Pippin, and one or two other good dessert sorts. Hot-house grapes are now realising fair prices. Oranges continue good and still very cheap. Kent cobs may still be had. Broccoli continues to arrive from the West of England; but in some instances it seems to have suffered from the late severe weather. Portugal onions realise from 6s. to 12s. per 100. Prices of potatoes are about the same as they were last week. Flowers chiefly consist of orchids, violets, Chinese primulas, pelargoniums, mignonette, and roses.

PROVISIONS, Monday, Feb. 4.—The arrivals last week from Ireland were 1,480 firkins butter, and 3,456 bales bacon; and from foreign ports 26,250 casks, &c., butter, and 150 bales of bacon. The demand for Irish butter continues to be very limited, the business transacted being chiefly in the finest mild descriptions. Best Dutch in short supply, and prices advanced to 13s. and 13s. 6d.; some descriptions of foreign declined about 4s. per cwt. The bacon market ruled quiet, and a further decline of about 1s. to 2s. per cwt. was submitted to.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 4.—The supplies of potatoes at these markets are fairly extensive. Fine qualities command full prices, but inferior qualities are difficult to sell. The import into London last week consisted of 50 tons from Caen; 584 sacks, 1,085 bags, and 50 tons from Dunkirk. Yorkshire Regents, 120s. to 160s.; Flukes, 150s. to 180s.; Scotch Regents, 120s. to 170s.; Rocks, 160s. to 120s. per ton.

BOROUGH HOP MARKET, Monday, Feb. 4.—Our market has been very inactive during the past week. A few parcels of the last growth have changed hands; but the little business transacted has been almost entirely confined to olds; prices, however, remain firm, and holders show no disposition at present to submit to any concession in value. Reports from the Continent are that the markets are firm, with but less inquiry. The advices from New York to the 22nd ult. report the hop market as very strong, with an upward tendency in prices. Sussex, 16s. to 17s.; Weald of Kent, 16s. to 18s.; Mid and East Kent, 170s. to 231s.; Farnham and Country, 170s. to 25s.; Yearlings, 105s. to 150s.; Olds, 5s. to 9s. The imports into London last week consisted of 118 bales from Antwerp, 82 from Bremen, 179 from Calais, 185 from Ostend; 86 from Gloucester, 536 from New York, 40 from Boulogne, and 88 from Rotterdam.

SEED, Monday, Feb. 4.—There were not many samples of English red cloverseed offered, and for good year-old full prices were demanded. Inferior new was not wanted. White seed continues to command very high prices. Trefles were dull but not lower. Nothing passing in mustardseed to change its value. Spring tares were not yet inquired for: a few parcels of foreign are noted on the market, which can be bought at moderate rates.

WOOL, Monday, Feb. 4.—There is a slight improvement in the demand for fine wools, and the quotations are well supported. Otherwise the market is very inactive at late rates. For export, next to nothing is doing. We understand that the stocks in the hands of the manufacturers are very low.

OIL, Monday, Feb. 4.—The trade for oils is very quiet. For all descriptions a very moderate business is doing, at about late rates. Spermin oil, however, is scarce, and is decidedly firm in price. Turpentine is steady in value.

COAL, Monday, Feb. 4.—A very good sale at the decline. Heston, 12s.; B. Heston, 12s.; East Hartlepool, 12s.; Hartlepool, 12s. 6d.; Kelloe, 17s. 6d.; Wharfedale, 17s.; Riddles, 17s.; Caradoc, 18s.; West Hartley, 17s. Fresh ships, 13s.

TALLOW, Monday, Feb. 4.—But little business is passing in tallow to-day. The market, however, may be considered steady, without material change in prices. F.Y.C. is quoted at 44s. 3d. per cwt. on the spot. Town tallow is quoted at 44s. net cast. Rough fat is worth 2s. 3d. per 8lbs.

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Published by ARTHUR MIAL, at No. 18, Bouverie-street, London; and printed by ROBERT KINGTON BURR, Wine-office-court, Fleet-street, London.—Wednesday, February 6, 1867.